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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., June 24, 1926

NEW SERIES
VOLUME XXVIII, No. 24

Pastor B. H. Lovelace of Clinton is assisting Brother R. L. Wallace in a meeting at Pelahatchie.

Brother B. L. McKee has begun his work at Noxapater, having accepted the call to this good church. They are a happy fit.

A son of Missionary J. F. Ray, who went from Mississippi to Japan, graduated recently at Yale and will be a member of the faculty at Jackson, Tenn.

The series of books for use by leaders in Daily Vacation Bible Schools is now complete. They can be had from the Sunday School Board in Nashville.

Rev. T. J. Latimer has accepted the care of Houlika church for half time, and his wife will teach in the public school there. He is getting back to his working strength.

Dr. L. R. Christie will begin his work as pastor of Ponce de Leon Church, Atlanta, Sept. 1. This is one of the leading churches of Georgia, formerly pastored by Dr. M. Ashley Jones.

Dr. John F. Carter has his paper changed to Macon, Ga., where he is now a member of Mercer's Theological Faculty. He will assist in a meeting at Sebastopol beginning the first Sunday in August.

A pastoral letter of Dr. J. D. Franks of First Church, Columbus, shows that in the four years and nine months of his pastorate the church has received 758 new members, 307 of them by baptism. This means a net gain of 421, present membership being 1,060. Of the 510 members paying through the budget, 364 are new members, these pledging a total of \$7,488. There are 86 tithers in the church, 53 of them new members. Of the 114 Sunday School teachers and officers, 72 are new members. Of 19 officers in the B. Y. P. U., 14 are new members. Five out of nine of the W. M. U. officers are new members, and seven of the 25 deacons. There are twice as many active members as five years ago, and twice as much money is being given, going from \$12,000 to \$20,000. The Sunday School has more than doubled in attendance.

Sunday was a happy day with the Baptists of Madison and their friends. The remodeled church was ready and made very attractive. A large congregation was present and four services were held. The Sunday School went in the new class rooms. At eleven o'clock, Brother Burns of Canton spoke on the better equipment for Sunday School work, and the editor preached on The Duties of Pastor and People. Pastor Bryan Simmons rejoiced visibly and all rejoiced with him. In the afternoon Mrs. R. L. Bunyard spoke, representing the W. M. U. work, and Pastor J. J. Mayfield of Canton preached. At night the young people were in charge and Miss Buchanan, State Leader of the Junior B. Y. P. U., spoke to them. The basement story will provide for social meetings, young people's work and many class rooms for Sunday School. In the basement the ladies of the church and community served a bountiful dinner to all.



Dr. N. R. Drummond, who will conduct some phase of Sunday School work at our Assembly in August.

According to Statistician Dr. E. P. Alldridge our churches in Mississippi spent over half a million dollars in buildings in the past year.

Missionary Ira D. Eavanson was presented with an automobile by friends at Marks last week that he and his family might spend their vacation more comfortably. The church at Clarksdale also gave Pastor M. C. Vick an Essex coach.

Singer K. D. Turner is now in meeting at Rotan, Texas. Numbers are being saved, church is lifted on higher ground. Mr. Turner will be in Mississippi for some meetings this year and has an open date July 18th, August 8th. He may be reached at Rotan, Texas.

The Church at Clinton last week ordained three young men to the ministry who are students in Mississippi College. They are Brethren L. E. Horton from Tippah County, M. J. Gilbert from Neshoba County and J. P. Searcy from Newton County. The ordaining counsel consisted of Pastor B. H. Lovelace, Dr. M. O. Patterson, Professor Hitt, P. I. Lipsey, and two young men who are students in the college. The presbytery was satisfied with the examination and unanimously recommended their ordination. Dr. Lipsey preached the ordination sermon and the prayer at the laying on of the hands was led by Dr. Patterson. These young men are highly esteemed in the college and will begin the active work of the ministry.

Under the head "Distinguish the Things That Differ" the Western Christian Advocate condemns the evolution resolution of the Southern Baptist Convention and itself gives demonstration of the editor's inability to distinguish the things that differ. It classes opposition to evolution with the reported opposition of the ancients to accept the theory that the earth was round on the ground that that theory discredited the Bible. Here is a case where things differ but the Advocate can't distinguish. In that case the shape of the earth was mistakenly supposed to be supported by the Bible. That was a mere question of interpretation. In this case nobody believes the Bible teaches evolution. And it is not a question of interpreting the Bible but of believing it tells the truth. We hope the Advocate will yet learn to distinguish the things that differ.

Dr. M. O. Patterson is assisting Pastor L. D. Posey in a meeting at Itta Bena. Mr. Virgil Posey leads the singing.

Rev. Tom Tomlinson, who recently resigned the pastorate of Griffith Memorial Church in Jackson, becomes assistant to Mr. Fred Long in the interdenominational S. S. work in Mississippi.

Dr. Caswell writes that Sunday added eighteen to their church membership and that the people are enthusiastic about building the Sunday School annex.

Dr. T. B. Ray, Associate Secretary of the Foreign Mission Board, was married to Miss Bettie Eula Murfee of Norfolk on June 14. Heartiest congratulations and best wishes.

Dr. F. B. Meyer of London, now over eighty but vigorous in mind and soul, will visit America this summer. He is scheduled to speak at the Moody Bible Institute Aug. 15-20.

Brother S. S. Perry has accepted the call to Kingston church in Laurel. He is an alumnus of Mississippi College and of the Fort Worth Seminary, having successful pastoral experience in Mississippi and in Texas.

Many friends in Mississippi will grieve to hear of the death of Dr. N. W. P. Bacon. He has been in failing health for several months. Most of his ministerial life was spent in this state. The following notice of his death is taken from the Commercial Appeal:

The Rev. Nathan W. P. Bacon, 62, pastor of the Baptist Church at Rayville, La., died at the Baptist Hospital in Memphis yesterday afternoon following an illness of four weeks duration. The funeral will be held from the funeral home of J. W. Norris this afternoon at 2:30 o'clock and the body will rest in Forest Hill Cemetery.

Mr. Bacon had been a prominent figure in the Southern Baptist Church for the past 30 years. He was a graduate of the University of Georgia and the Southern Baptist Seminary at Louisville. His first pastorate was at Collierville and Germantown, Tenn., and later he served churches at Olive Branch, Hernando, Grenada, Oxford, Coffeeville and other points in Mississippi. His last pastorate was at Rayville, La., and his last active service was to baptize 19 persons into the church just before leaving his home for entry into the hospital here four weeks ago.

Mr. Bacon was active in the interests of his church and enjoyed a wide acquaintance among Baptists in the South. He was twice married, his second wife being Miss Maria Kimbrough of Germantown, who, with four children by the former wife, survive him. They are A. H. Bacon of Alto, Ga.; E. F. Bacon of Lacooche, Fla.; Caryle Bacon of Sardis, Miss., and Mrs. Mary Bacon Stone of Atlanta.

Those who will serve as pallbearers at the funeral this afternoon are: Active, Hugh Norvell, J. M. Causey, Judge M. P. Lowrey, Paul Townsend, Dr. C. C. Moore, E. W. Hale, W. F. Townsend, Dr. A. L. Emmerson, C. E. Emmerson. Honorary, J. C. Solomon, Edward Jones, A. K. Vauss, W. F. Hamler, Dr. H. C. Chambers, Jim Whoon, M. C. Woods, E. B. Lipscomb, M. C. McKinnon.

ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

"Brother Davis, that's all."

These words from a twelve year old girl four nights following her conversion.

The girl was from a family consisting of father, mother, son and daughter. None of them was a Christian.

The writer was in their community in a meeting. When opportunity was given on Wednesday night to publicly confess Christ, the daughter, a very bright girl, came. She related a very bright experience, satisfactory, even, to the most exacting, and was received into the church as a candidate for baptism.

Simultaneous, seemingly, with her conversion, she was greatly burdened for the other members of her family.

The following Friday night when opportunity to confess Christ was given, this child came down the aisle escorting a woman, presumably about forty years of age. When the two reached the altar the child took the woman's hand and extended it to the preacher's, saying "Brother Davis, here's mamma." Mother and daughter, happy in the Saviour's love, turned away home.

Sunday morning. Next to the last service. A tenseness prevailed. The invitation at the close of the sermon was again given. Hand in hand, down the aisle, marched the girl and a lad of a boy. As in the previous case, she extended his hand to the preacher's, saying, "Brother Davis, here's brother." Mother, daughter and son, happy in the love of Jesus, gloriously saved, homeward turned.

Sunday evening. The last service. Every one was anxious for friends and loved ones. The final appeal. The battle was on. The girl stepped into the aisle. She turned and faced the man who had been standing beside her. She said not a word. Yet all were able to read her countenance. The earnestness of it! The man could resist no longer. He stepped into the aisle. The girl led the way to the front. She took the hand of this strong man in her's and extended it to the preacher's, as on the former occasions, saying, "Brother Davis, here's daddy, and, and,—and,—and that's all!" Father, mother, son and daughter, supremely happy, again turned home. Happy, and in His service, they are to this day.

There is an old BOOK which contains many sayings, among them, "And a little child shall lead them."

O that the hosts of our people were burdened with the lost about them, and would not let up until they could really say "that's all." Which means we would have an entirely different situation today, tomorrow and on.

The need for burdened hearts! Such a condition is the beginning of a real, old-fashioned, Holy Ghost, heaven born revival. Haste the day, Lord!

Miss Virgie C. Cogdell of Catchings, Mississippi, a graduate of State Teacher's College, Hattiesburg, Mississippi, and of the Baptist Bible Institute, New Orleans, Louisiana, is now stationed at Clay Square Mission, which is operated under the auspices of the First Baptist Church of New Orleans. Miss Cogdell has been appointed as city missionary and is cheerfully giving her time to hospital and prison work. For three years she engaged in this type of work as her practical work while at the Bible Institute. She did it very efficiently and effectively and is convinced that this is the special field of work the Lord has for her. She desires your interest and your prayers. If you have friends or relatives in any of the hospitals of the city and will communicate with her at "729 Second Street, New Orleans" she will be glad to visit them.

Dr. P. W. Crannell has resigned as president of Kansas City Baptist Seminary, on account of ill health.

THE HOUSTON CONVENTION AND THE KINGDOM

By President E. Y. Mullins, D.D., LL.D., The Southern Baptist Theological Seminary, Louisville, Ky.

I think the Houston Convention demonstrated clearly that our people desire most of all to get on the main track in the pursuit of the great objectives of the Kingdom. There was a vast amount of self-restraint practiced, a willingness to go to any reasonable length to secure unity and co-operation. Personal preferences were put aside in the interest of the greater things. And this was certainly a good symptom.

Since the Convention many are saying that we have "turned a corner" and are now headed for those great objectives. This also is encouraging. The Seventy Five Million Campaign was a great movement and resulted in great good, particularly in the direction of bringing Southern Baptists to a consciousness of their own resources and power. Following the movement two kinds of problems have engaged our attention. One has had to do with improved methods of work and adjustments as between the Convention itself and the various state organizations in their co-operative relations. This phase of our problems is on the road to solution. We should recognize, however, that necessarily the final solution will come gradually and not all at once. We need patience and forbearance. The other aspect of our problem has been on the evolution question. There has been no division among us of any consequence as to the evolution theory itself, but only on the method of handling it. One group has been disturbed by charges made and bandied about on insufficient evidence and a desire to remove the misgivings of good people who might thus be misled. Another group has been concerned for the welfare of the hosts of boys and girls in college and university who need guidance at a critical stage in their education. Both are legitimate and proper matters of concern. And it is to be hoped that the concise statement at the conclusion of President McDaniel's address, adopted unanimously as the expression of the Convention's attitude, will prove to be satisfactory to everybody. Many voted for it not because they felt that the subject should again be introduced into the Convention, but in order to clear the way for other things.

The resolution requesting information from Convention agencies as to their attitude came the last day, when many were absent and after the first resolution which ruled that there should be no more on the subject. I had left to perform the marriage ceremony of Dr. Sampey who was about to sail for Brazil.

As to the Southern Baptist Theological Seminary, we are always ready to comply with requests for information about our work. We of the Seminary Faculty are, as in the past, in harmony with the Kansas City statement, the Atlanta resolution, the Memphis statement which reaffirmed the Kansas City statement the third time, and we are also in harmony with the Houston statement. And now if everybody is happy let us go on with our task of Kingdom building.

As Chairman of the Committee on basis of representation I wish to say that our report purposely recommended that action be deferred for one year. We felt that as there were some matters of vital importance dealt with in the report it was wiser to take plenty of time for the messengers to carefully study and digest the changes proposed. The committee desires to have just as full and frank a discussion by our editors and by our brethren generally as may be desired. I, as chairman of the committee, will welcome letters offering suggestions as well as anything which may be published on the subject. I am sure all members of the committee have the same attitude about our report. We have felt that one of the great needs in our Convention work has been the lack of sufficient

time for consideration of important matters. The Southern Baptist Convention has become so large and its activities so varied that a great deal of intensive thinking is called for by our people if we are to find our way to the highest usefulness in the conduct of our work. The truth is that Baptists have "turned a corner" in a sense entirely different from that mentioned earlier in this article. They are turning, or have turned an historical corner in the magnitude of our work. We must search again for clear statements of our fundamental principles of polity and work and seek to apply them to our organizations and co-operative relations which are now assuming a scale larger than anything we have ever known in our past.

FIRST HAND INFORMATION

Have you ever experienced the thrill that comes from receiving first hand information? Facts that come to us second or third hand have a tendency to lose their meaning and message.

One of the most interesting hours at our meetings of the Southern Baptist Convention is the time that our Missionaries are on the program to tell us their experiences and impressions received on the Far Flung Battle Line of the Kingdom. The writer has heard Dr. Sampey speak any number of times but does not recall an instance of as much pleasure and real inspiration from his messages as we had at Houston in hearing him relate his South American experiences last Summer. Anyone attending the recent Convention could relate a like experience.

The immediate purpose of these lines is to tell of the blessing that has recently come to our church in having with us a few days one of our returned Missionaries and his family, Brother G. A. Bowlder, a native of Chile, who is one of our missionaries in Argentina. He is now on his furlough taking further studies at the Louisville Seminary. He was born of English parentage and feeling the call to missionary work there he came to this country about fifteen years ago to prepare for that task. While a student at Union University, he was the pastor at Stanton, Tenn., the childhood home of Mrs. Crockett. The church at Rome, Ga., is responsible for the salary of this worker and his wife, through the regular channels of our Foreign Mission Board's work. Learning that Mr. Bowlder and his family were to come this way en route to Rome, the church at Sumner invited them to pay us a visit. It was a regret to us that we could not have him to speak to Sunday congregations but we gave them a good hearing Monday night a few weeks ago. Our people have a new outlook on Missions resulting from their visit. My word of recommendation is that our churches use our returned missionaries in every possible way. It will bring large dividends in Our Father's Business. Around our school centers returned missionaries are more or less plentiful but if we can get them off the beaten track, so to speak, a great blessing can come to our people and Missions will have a larger meaning or place in our thinking.

—Frank Q. Crockett.

Sumner, Miss.

Friends of Bro. W. H. Patton will be glad to know that he is now able to walk about by the aid of a stick. He has had a long siege indoors since being struck by an automobile.

The Cooperative Commission of the Southern Baptist Convention met in Atlanta last week and elected Dr. A. J. Barton of Kansas City as General Director. Dr. Barton is Secretary of Missions in Missouri and has done in his short time of service a great work in unifying the Baptists of that state and getting them started on a worthwhile program. He is a native of Arkansas and has been in Southwide denominational work for a good many years. He has not indicated whether or not he will accept.

THE MOST DISTRESSING THING IN OUR BAPTIST LIFE

The Possibility of Allowing Modernism to Creep Into Our Schools

By W. W. Gaines, Atlanta

The one great distressing thing to me in our Southern Baptist situation is not the appalling debts on our Boards, as appalling as that is. It is not the decrease in the number that are entering the ministry, as serious as that is. It is not the indisposition of our people to give. It is not our loss of morale. These things are but symptoms, not results.

The one great distressing thing to me is our falling away from our historic Baptist beliefs, our slipping away from the faith of the fathers.

This falling away is not very general, but it is found in a good many high places and the widespread publicity it has achieved has greatly disturbed the Baptist spirit and greatly damaged our work.

Strange things are we plain Baptist people hearing and seeing these days in the name of religion, strange things about our Bible, about its reliability, about its teachings, and about its authority.

We are hearing strange things about its inspiration. They are saying that it is inspired only in spots; that much of it is not inspired at all and is not true. They say that the Old Testament is inspired only in a very limited degree and the New Testament in a somewhat larger degree; that the Old Testament is only semi-inspired and the New Testament is fully inspired. They are saying that the Bible contains the Word of God but that it contains also very much that is not the Word of God; that much of it is folklore, much the borrowed traditions of other nations, much false in fact.

They tell us that the Bible account of creation is utterly and ridiculously untrue. They say that instead of the earth being created as the Bible says it was, that it all began with an original life-germ a great many millions or billions of years ago (nobody says when or how) and that from this minute protoplasmic beginning, the earth, including all that is in it or on it or about it, gradually evolved through processes of natural law, which processes have been at work through all these ages—and are still at work.

They say that the accounts of miracles and other supernatural happenings set forth in the scriptures are not only untrue but are preposterous; that such things do not now happen and never did happen.

They say that man was not created by Jehovah in the manner set forth in Genesis, by direct creation, but that man is merely the earth's highest type of evolutionary development; that he is a product of evolution through lower forms of plant and animal life.

They say that Jesus was not born of the Virgin Mary as we have been taught all of our lives; and they say that He never rose from the dead.

In short, they have pretty much taken our Bible away.

They tell us that there is no such thing as Baptist belief; that Baptists have no creed; and that the Baptist doctrine of religious liberty precludes the idea of there being any body of religious belief which might be called Baptist.

They not only mutilate our Bible almost beyond recognition but they take away all reason for separate existence of the Baptists as a denomination.

I must say that I have no sympathy with these modern views.

I believe that the Bible, the whole Bible, is God's inspired Word. I was taught that by my sainted mother in my infancy. She so believed it. And that is what I heard from the pulpits of the country churches all the days of my growing-up. I never heard anything else anywhere. And what a reverence it gave the child for the Book. It became to him God's Holy Book, from its first

word to its last word, from cover to cover. No doubt, no denial was ever heard as to any word, as to any passage. It was a sacred book, as true as the highest truth. And what a satisfaction and what an assurance such a belief brings; and what a positive attitude toward the Book. A suggestion that any portion of the Book was uninspired would have been received as sacrilege. It would not have been tolerated in the family circle or in the local church.

What a fearful descent from that view of the Bible, that it is God's Word, to the idea that we are hearing so frequently today, that the Bible merely contains God's Word; that it contains gems of truth in heaps of rubbish—a sort of great puzzle picture, find the gems in the pile if you can. And be sure when you have found a gem that it does not turn out to be alloy.

How much better to believe, as our fathers believed, that the Bible is the true and inerrant Word of God, equally inspired in all its parts, in the Old Testament as well as in the New Testament. Besides, that is the claim of the Bible for itself.

Of course I know that there are mis-translations in the Scriptures. I know that some of it is figurative, some of it symbolic, some of it parabolic. But rightly translated and rightly interpreted the whole Bible, from beginning to end, is God's truth.

And furthermore, I believe that the physical and historical contracts of the scriptures are all true to fact just as the moral and spiritual teachings, strictly so-called.

If the Bible says that the ten plagues came upon Egypt I believe that the ten plagues came and came upon Egypt. If the Bible says that Joshua and his army marched around Jericho seven times and that on the seventh time the walls miraculously fell down I believe every word of it is true; that Joshua was the captain; that Jericho was the place, that they marched around the city seven times and that the walls fell down as stated. If the Bible says that Jehovah rained down fire upon Mount Carmel and burned up Elijah's offering and that the priests of Baal were destroyed, I believe that all those things occurred, that Mount Carmel was the place, Elijah the prophet, that the fire came down, that the false priests were destroyed, and that it was in the time of Ahab and Jezebel. If the Bible says that Jesus was born in Bethlehem, of a Virgin; that it was in the reign of such and such a king, and that the laws of the country were so and so, I believe that all of those geographical and historical statements are true, every one of them.

A Bible full of geographical, geological and historical inaccuracies would be unworthy of belief in any of its parts. We lawyers have an old Latin maxim: "False in one, false in all." Our judges constantly charge the juries that if they find the testimony of a witness to be false in one particular that they may reject the whole of his testimony. This doctrine would be all the more true in case of the Bible.

Moreover, the great body of Southern Baptists do not believe in evolution. They do not believe that man came into being through any process of evolution. The creedal pronouncement at Memphis last May was against evolution. Dr. E. Y. Mullins, chairman of the committee which prepared the statement, openly so stated in arguing for the adoption of the statement. He said that no person could accept the statement and believe in evolution; that the terms of the statement would preclude any such belief. The minority report sought to make the denial of evolution doubly emphatic. So that the Memphis Convention which contained a much larger percentage of evolutionists than is to be found in our Southern Baptist Constituency declared most heavily against evolution.

Evolution is damaging and destructive to faith in its working. It is bound to be. It does away with the miraculous and the supernatural. It says that everything that comes to pass does so

through the orderly processes of natural laws. It is purely materialistic. It takes away the chief value of prayer, for it says that God can not intervene to answer a prayer, that to do so would disarrange the whole course of nature. And there is no place in the evolutionists thinking for the fall, for the blood—atonement, none for the soul, and none for the future life. We are just like our kinsmen, the horse, the fish, the tree. Death ends all.

Clarence Darrow is a consistent evolutionist. He says that he sees nothing to indicate that there is a future life. Luther Burbank is another true product of the doctrine of evolution. He says that he is an infidel. He says that there is no life after death; that science disproves it. I respect both of these men for being consistent.

When the infidel of old time—Voltaire, Paine, Ingersoll—attacked the Bible, he pointed out the things therein which he claimed were unreasonable, and therefore untrue. And from these he maintained that the whole Bible must be untrue. The Christians of that day defended the Bible against these assaults, defended the whole Bible and made good their defense. And Christianity went on conquering.

When the infidel of today attacks the Bible at these same points, the modernists of today reply by admitting all that the infidel charges. They admit that those portions of the Bible that the infidel attacks are not true, that they are not inspired, that they are mistakes and errors and rubbish. And to thus eliminate large sections of his Bible does not disturb the modernist a whit. He is perfectly satisfied with what is left. Later on some believer may call his attention to some other passage under criticism; and our modernist friend will then nonchalantly take that passage from his true pile and throw it upon the discard.

The infidel is far more consistent than the modernist.

The modernist admits away our whole case.

The modernist says that the Bible is a constantly changing book, to be interpreted differently to different ages and different civilizations.

On the contrary, to me the Bible is an unchangeable book; its truth is the same to all people, yesterday, today and forever. The Bible does not adapt itself to different ages and different peoples. Different ages and different peoples may adapt themselves to the Bible but the Bible itself makes no adaptations. Science, philosophy, economics change, but God's Word, never. In a changing world the Word of God is the one thing that never changes. "The Word of the Lord endureth forever."

These questions are far more serious than mere denominational differences. They concern the fundamentals of Christianity itself.

And it will not do to say that Baptists have no creed. They have no creed that they would enforce on any one else for they are the firmest believers in religious liberty for all; but all through the ages since the days of the apostles they have had and have always been known to have a certain body of belief, much of it distinctive. They have stood for it, suffered for it, died for it. They have always been and are now a peculiar people, with doctrines peculiarly their own. And people who have agreed with them in their doctrines, have been received into their churches and people who have not accepted these doctrines have been denied their fellowship. Their distinctive doctrines is the thing which has kept them separate as a people. When they cease to have distinctive doctrines they might as well cease to be.

And creedal statements have their place and have done great good. The historic Philadelphia Confession of Faith and the equally historic New Hampshire Confession of Faith have been of exceeding great value. They have helped to clarify thinking. They have enabled those who have similar views of scripture truth to group them-

(Continued on page 6)

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHEN CHRISTIANITY WAS FOOTLOOSE

Did you stop to weigh the words of Peter about Jesus, used in preaching to the people assembled in the house of the centurion at Caesarea, when he said of the Master, "He went about doing good"? Here is a brief characterization of the ministry of Jesus both as to his work and his method. He did good; and he went about. In this he is a model not only for preachers, but for all Christians. Here is our task, doing good; and here is our territory, the open field.

The great lapse in our religion today, as in every age since Jesus was here is that it tends to become conventionalized and institutionalized. Those words may need to be explained. Big words generally need to be broken up that their meaning may appear. By conventionalized is meant that we unconsciously standardize our Christian service into certain forms or molds. We have a fixed number of things which we are supposed to do and call this Christian work, or church work. We have reduced our service to God to statistics, and whatever can't be put down in a column under some recognized head is not thought of as Christian service. If we can't report it to the society, or church, or association and get so many points to our credit and have it all figured up to a certain percentage, then we haven't done anything; or we won't undertake to do it. There's lots of stuff that goes under the column marked "Corban", that is of no account in the sight of God, while what you do for others and forget about is forever remembered by the Lord and you will hear about it in the judgment. The churches are afflicted with the disease of statisticitis. David had a spell of this and it cost him heavily. But God is not nearly so much interested in our arithmetic, calculus and logarithms as in our doing good to those with whom we come in contact.

Now as to the danger of being institutionalized. There is the danger that the individuality and freedom of the Christian shall be lost in the organization to which he or she belongs—Original Christianity was footloose. Jesus "went about". The expression is found a number of times in the gospels and expresses activity on a circuit. The word used by Peter indicates that Jesus was always moving and that he was thorough in his visitation; that he left no place untouched in his ministry. He went to places where they had never seen a preacher before. He was specially anxious to get out where the lost sheep were, where the neglected populace lived. That was the reason he chose especially Galilee, "the land of Zebulon and Naphtali, toward the sea beyond the Jordan, Galilee of the Gentiles. The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up".

Most of us like the beaten path and the familiar highway, but Jesus went everywhere.

We know of no class of men today doing a more genuinely Christian work, work like Jesus did, than the colporteur who goes about from house to house doing good. There is no work more nearly like the work of Jesus than that done by the people of the Salvation Army, who are preaching the kingdom of God and doing good. Every few generations somebody has to break through the rigid, institutionalized, ecclesiasticized Christianity into which our religion hardens, and do the unconventional thing of going about doing good. Many of us are willing to pay somebody else to do it, but haven't got enough of the spirit of Jesus to send us out on the untried mission of doing good, of bringing comfort and relief to those in need.

Occasionally you will find a good woman who doesn't go to church as regularly as her neighbor, maybe not as regularly as she ought. Her name is not written large on the church treasurer's book, but somehow an orphaned child nestles sweetly in her arms, and her fingers are busy with the needle making clothes for the tot. Or she takes something from her none too large store in the kitchen and fixes it up for a sick neighbor, or sends a remembrance to a friend at the hospital. Maybe the path to the church door has not been kept smooth, but the path to many a home of suffering and need is familiar to her.

Churches are God's own institutions, and our church work is a fine expression of Christian fellowship in service. But Jesus was not in a hurry about organizing churches. Some even say he never did. But he did go about doing good, and he started a lot of other people on the rounds. He instructed twelve and sent them out (apostled them). And when more were needed he found seventy others and put them on the road. If he had a church it was on foot. If we could get away from the notion that our service to God and men is what we do at church, we might get back to first principles. It would greatly bless the world if we could get back to individual freedom and initiative. We are all "going about" a great deal in this generation. But are we doing good? Our going about is our opportunity. There were never so many chances as today to do good. The world is before us, at our doors, a world in need. They are passing your door every day. You are brushing up against them. If we have his Spirit, we can do his work.

WHY HE DIDN'T GO II Cor. 1:33—2:11

In these verses Paul explains why he did not go to Corinth, as he had planned, and promised, but chose rather to write a letter instead. There are more ways of ministering than one. Versatility and adaptability are of the very highest qualities of mind. It is of the character of genius to be able to change your mind, to be able to shift your sails when the wind changes, so as to keep to your intended course. God does it, and he isn't changeable or fickle. He said he was going to destroy Nineveh, but he didn't. He changed because Nineveh repented. Or you may say he was unchangeable. It was Nineveh that changed. When new conditions arise, new plans must be made in order that the original purpose may be conserved. We need not be alarmed for fear someone will call us changeable. Henry Ward Beecher was upbraided one Sunday morning after preaching, by a hearer who said his sermon today was inconsistent with what he preached last Sunday. He replied, Come back next Sunday and you may hear something that contradicts both of them. God is the same, our essential message is the same, but our method ought to vary with the need or changing conditions.

Paul faced a condition at Corinth which required a different treatment. He saw that it was a situation where his personal presence might hurt or hinder rather than heal or help, and he

concluded to write rather than visit them. A sermon may not always be the best means of curing a certain trouble in the church. Some people think they have a cure-all in preaching, and they quote the scripture which says, "It pleased God by the foolishness of preaching to save them that believe". But "preaching" here means the thing preached, the message itself, and not necessarily a sermon from the pulpit. It may be done in private, or in a class, or as Paul did by a letter.

Let us have sense enough, (use what we have) to put our message in a letter sometimes, or adopt any method that will be more effective. Not all the preaching is done from the pulpit, or with our lips. The pen and the life are good weapons. Paul knew that it was better to write a letter than to make a personal visit. And that not because his bodily presence was weak. Quite the contrary; he did not want his personal presence to affect them more than the truth itself. He did not wish to lord it over their faith. He wanted to give their conscience a chance, and it would work better in his absence than it would if he was personally urging the duty of discipline on them. If they did discipline the offender simply because he was there and urging it then it was not done right. Pastors have to be careful that they do not get their churches to do things simply because it pleases the pastor, or because he wants it done, or because they stand in awe of him. It is just as much a violation of conscience and destructive of freedom for a church to be coerced into any action as it is to be forced by laws of the state. It must be the intelligent, voluntary action of the individual and of the church, or it is not Christian. By writing a letter Paul would be saved from personally enforcing his will on the church, for they could think it through and take the needed action themselves. And they did. It was by a majority vote of the church. It may not have been unanimous. But Paul says, "Sufficient to such a one was this punishment which was inflicted by the majority". It was not done by Paul, nor the bishop, nor the session, but by the many. A church that is not autonomous, self governing, is not a New Testament church.

Paul indicates that his method of procedure saved him and them from embarrassment. It would have only intensified his grief and theirs if he had gone to Corinth. Jesus was once brought face to face with a similarly embarrassing situation when the woman taken in adultery was brought to him. His face turned to the ground. All he said was "Let him that is without sin cast the first stone". And then waited for it to take effect. He did not enter into argument or accusation. He waited for conscience to get busy, and it did. They began going out. Paul had the greatest delicacy and used the utmost tact when this ugly situation arose at Corinth. He gave the Spirit of God a chance. They put the young man out of the church, and it saved him. He was now ready to be taken back.

It is far better for a church to manage its own affairs after proper instruction than for somebody to undertake the management. Jesus said to the disciples: It is expedient for you that I go away. They must not lean too much on him. It is not outward help they need now, but inward help. So he says, "If I go away, I will send you another comforter. He has been with you; he shall be in you". Jesus does his work for us. The Holy Spirit does his work in us. So Paul did not stay with a church always. He went on not only because others needed him, but those whom he left behind needed to get on their feet. He says, "Not in my presence only, but now much more in my absence work out your own salvation; for it is God who worketh in you".

The work of discipline by the church of the young man guilty of gross sin, has now been accomplished. He has been excluded and he is

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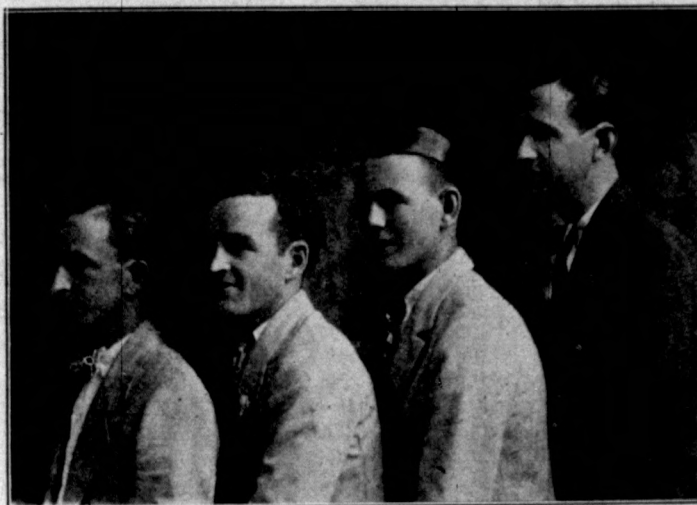
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repentant. The church is purged and the offender is convicted of his error. He wants to come back and Paul recommends his restoration. He is satisfied and as the representative of Christ he is ready to express forgiveness. It is a time when delicate handling is needed. The devil gets into much discipline in a church. We must not leave any repentant soul in his hands. All's well that ends well.



Pastor C. S. Henderson of Greenville writes:

I want to say a word for the Mississippi Quartett. There is no better in the South. Fine, clean, consecrated young fellows who work with a pastor as if they had been trained. Any pastor who can use them will do well to get in touch with them, for when those boys become known they are going to be in great demand. Any word that you could say for them will be in the interest of the Kingdom. I have never had as good help from any source, and as singers they have no superior so far as I know.

BOOKS

The Teachings of Mrs. Eddy

Dr. W. T. Conner of the Southwestern Seminary is well known for the books he has previously written and many will thank him for this little volume. It is purposely brief, but is clear and comprehensive. It shows you what "Christian Science" is as nearly as anybody can describe this jumble of ideas. It is clearly shown to be contradictory of the Bible and inconsistent with itself. A helpful chapter tells why this call appeals to many people. There are many books written to show the falsity of Mrs. Eddy's teaching, but this one will hold a place among the most used because of its brevity. It has less than 100 pages and is published by our Sunday School Board.

The Baptist Distinctive and Objective

This little book of 71 pages is published by the Judson Press of Philadelphia and consists of two chapters taken from a former larger volume by Dr. J. S. Kirtley and revised for separate publication. The Distinctive as seen by the author is Personality, or man made in the image of God. This is something the same as we are accustomed to think of personal freedom, right of individual approach to God, obedience to him and accountability to him. It is shown that all other denominations of Christians at some time or place violate this principle and Baptists alone are consistent advocates and practitioners of it. The Baptist objective is the promulgation of this truth; and Baptists will have this mission as long as the world stands or stays like it is. It is a good book to read and to pass on to others.

How to Plan Church Buildings

Our Sunday School Board has more avenues and ideas of practical service than any board we are acquainted with. One division of its work is to suggest the best plans for church building

Dr. S. L. Morris will deliver his lecture on Liberty at Kosciusko on Sunday evening of the third Sunday in June and at Canton the fourth Sunday evening in June. All denominations cooperate in these meetings, so that Dr. Morris has been having the very finest audiences; sometimes of late the houses have been full and the aisles and doorways full. The people in these places mentioned will do well to hear him.

so as to bring to the highest efficiency our modern churches with all their departments. Much has been accomplished as is seen in the new type of church buildings all over the land. Dr. P. E. Burroughs, Secretary of the Education Department of the Board, has written a new book with the above title. It contains more good ideas and suggestions than you will find in a month's study. It not only has plans in abundance and variety but suggestions about how to put on and put over a building program. Churches looking forward to a building program can hardly afford to pass this book up.

BOOKS

THE LOGIC OF EVOLUTION

Published by R. G. Badger, \$2.50

This book is a little different from most of them on this subject. It is by C. B. McMullen, Ph.D., Professor of Philosophy and Ethics in Center College, Kentucky. The special value of it is that it attacks the evolution theory of origins from the standpoint of logic, and utterly demolishes it. The author has studied biology but he is a student and teacher of logic. He knows the laws of thought and can see the weakness of an argument. The evolution theory invades the domain of philosophy and logic, and must subject itself to the scrutiny of its laws. It is on this ground that the battle of this book is fought. After answering the question as to what is evolution, giving the origin of the theory, the author shows by one logical demonstration after another that it is untenable. These arguments are from authority, analogy, assumption, deduction and inductive reasoning. The arguments from archaeology, geology, embryology, etc., are taken up and disposed of. It will be a long time before anybody answers it.

The tenth annual session of the Montgomery County Baptist Sunday School and Workers Convention will be held at Kilmichael from Sunday, June 27th, through Friday, July 2nd. They have been at the work long enough to make their convention a model, and others would do well to see how they do it. Among the preachers are J. W. Eidson, V. E. Boston, J. S. Deaton, C. A. Loveless, J. F. Mitchell, W. W. Muirhead and L. F. Fowler. Other lecturers and teachers are V. D. Rowe, J. E. Sweaney, H. L. Watts, J. E. Heath, M. C. Billingsby and Misses Minnie Brown, Juanita Byrd, Onida Campbell and Sarah Henderson. Good class work will be done in the mornings and afternoons.

Convention Board Department

A Baptist Moving Picture

In the January meeting of the Committee on Cooperative work, Dr. E. Y. Mullins stated that the Baptist World Alliance is to meet in Canada in 1928. He spoke at that time of the value of a pageant which could be converted into a film to be used as a moving picture. The purpose of the pageant was to set forth in a limited way the history of the Baptist denomination from John the Baptist down to the present time, giving interesting episodes from Baptist history. Many were impressed with the historical value of such an undertaking and a committee was appointed with Dr. Mullins as Chairman to make investigation and report later.

Dr. Mullins reported to the recent meeting in Atlanta stating that he had taken the matter up with Mr. Millican who is associated with Mr. Will Hays, General Director of the moving picture firm interests. Mr. Millican stated that they represented 85% of the film producers. He also proposes to put at our command their facilities for the making of the pictures. Dr. Mullins, in presenting this plan and in speaking of his conference with Mr. Millican, stated that it was thought that the carrying out of the plan would not cost more than \$200,000.00. The personnel are to be the Baptist people in all countries.

As stated above, the pictures will begin with John the Baptist, will take up Paul's missionary journeys, the persecutions of the early disciples, the dark ages, John Bunyan, Roger Williams' Struggles for religious liberty in Virginia, and the New England States, will include the modern period with every phase of our denominational work.

It was stated that newspaper men in every country can make many of the pictures for us. Mr. Millican thinks that the Baptist people themselves should do the work rather than to have some picture show company do it. The English Baptists will also cooperate. In fact, it is the purpose to enlist the Baptists of all the various countries.

It is probable that the advertising will continue for a number of years as the pictures may be used on the screen for time to come by the various countries.

Mr. Millican stated in this connection that it is the desire for the film people to improve the morals of the picture show every year.

Mention was made of Ben Hur which has been presented on the screen setting forth the inspiration of the Scriptures. This picture has been shown in New York for four years twice a day.

The plan for financing this movement has not been fully determined. There seems to be no doubt in the minds of the promoters but what the funds will be available.

Rev. R. D. Stringer has resigned at Ringgold, La.

A person who is led to tithe for a given period of time as an experiment is not doing it to obey God, but to see whether it is a profitable measure for himself. It is true that God says, "Prove me herewith", but he is not inviting us to make a three months test. He is inviting us to trust him wholly and give ourselves completely to the obedience of his word.

Sunday was a great day with the saints at Magee. They had made great preparation for getting into their new house. Pastor J. L. Boyd and all the people were happy. Dr. R. B. Gunter preached, and the large congregation was served dinner on the ground. Brother J. E. Byrd also made an address. We congratulate them on their improved equipment for service.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1st TO JUNE 1st

	1925	1926	1926	Total
	Total	Designated	Program	
Ala.	1.00			
Ark.	2,800.00	17,002.00		17,002.00
D. C.	10.00			
Fla.	160.50	767.00		767.00
Ga.	327.00	4,418.67	10,964.50	15,383.17
Ill.	2.20	3.05		3.05
Ky.	90.25	1,652.42		1,652.42
La.		10.00		10.00
Md.	55.00	80.00		80.00
Miss.	22.65	1,357.13		1,357.13
Mo.	40.00	10.00		10.00
N. M.				
N. C.	565.03	312.80		312.80
Okla.	3,084.66	1,191.66		1,191.66
S. C.	223.20	219.05		219.05
Tenn.	97.00	66.66		66.66
Tex.	3,401.46	1,803.11		1,803.11
Va.	339.53	360.00		360.00
	11,639.48	29,253.55	10,964.50	40,218.05

In addition to the above contributions to the current work of the Board, there has been received \$1,980.10 on the debt of the Board from the "Christmas Love Offering".

In order to satisfy a great many of the brethren and to make plain the receipts for the "Love Offering" from the respective states we give this offering in the following separate table:

"LOVE OFFERING"

Florida	92.22
Georgia	60.99
Illinois	150.00
Kentucky	18.60
South Carolina	24.51
Tennessee	10.00
Texas	1,523.72
Virginia	100.00
	1,980.10

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS MAY 1—JUNE 1

	1925	1926
Alabama		
Arkansas		
District of Columbia		
Florida		
Georgia		
Illinois		
Kentucky		
Louisiana		
Maryland		
Mississippi		19.45
Missouri		
New Mexico		
North Carolina		
Oklahoma	10.00	
South Carolina	5.00	5.00
Tennessee	242.81	5.00
Texas		5.00
Virginia	200.00	
Miscellaneous	208.86	325.98
Total	666.67	360.43

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

Last week the writer said to a busy housewife who has two interesting children and a too fat husband, "The best thing YOU can do for the health of your husband and children is to give more time and attention to club work, and less to cooking".

I had in mind the same thing Paul had when he said, "Be ye transformed by the renewing of your mind".

Most mothers overfeed both children and husband, and if they gave more time to intellectual pursuits and less to preparing "good things" to be eaten both husband and children would be better fed.

Good food is an essential of good health, but the Edenic kind needs very little cooking. In fact it is well to remember that in Eden there was no killing and no cooking. It would greatly improve our health today if there was no killing and no cooking.

But back of my advice to the busy housewife was the idea that new and fresh ideas alone can refresh and renew us—mind and body. New ideas give new stimulus to the brain cells—new life is set up, and new life is generated. When we supply the brain with new ideas we nourish the mind,—give it new food for thought. New ideas are to the stifled, stagnant brain as a breath of fresh air to the lungs. Then the mind, which is renewed through new ideas will renew and refresh and rebuild the body. The old, worn body cells will give place to new ones. These worn out cells will be pushed out of the way by the impulse of a NEW IDEA, and new cells will take their place, and a new body will be made. This is the natural process. This is God's way of doing it. This is the BIBLE GOSPEL of good health.

"BE ye transformed by the renewing of your mind".

(Continued from page 3)

selves together for worship and for work. Our own great and historic Baptist denomination has been kept within its well known doctrinal lines and has been kept a compact religious body largely because of its statements of faith. Nearly all of our Baptist churches at the time of their organization adopt one or other of these statements of faith. And our district associations, before admitting a church into membership, examines into its articles of faith. These creedal statements have promoted unity and coherence.

Not that such a creedal statement is a thing to be enforced upon any person or any church. It is not. It is a voluntary thing.

So it must mean something to be a Baptist. It means something definite in the matter of belief. A person can not believe anything that one might think of in the whole range of theology and still be a Baptist. There are some things, yea, many things, which he can not believe and at the same time be a Baptist. A person can not believe the distinctive doctrines of Presbyterianism and be a Baptist. He can not believe the doctrines of Episcopalianism, of Lutheranism, of Unitarianism, of Christian Science, and be a Baptist. His belief places him, denominationally. And if his belief places him beyond the Baptist ranks, he should go where he belongs. And if his belief places him outside of all evangelical denominations, he should take his departure and organize a new church of his own. Nothing else is honest.

The figures of our State Executive Committee show that our contributions to state and South-wide work fell from \$942,263.88 in 1924 to \$568,170.79 in 1925. This represented a falling off of 40 per cent. Allowing for two large gifts amounting to \$150,000, which entered into the 1924 figures, it still shows a decrease of \$224,000.00 or 24 per cent.

This falling off is not due to drought or to hard times. The showing is just as bad in the prosperous sections of the state as in the drought-stricken section. There is plenty of money for everything that the people desire to have. Bank clearings are unprecedented. Tremendous amounts are raised for secular drives. Building permits are soaring. Public and private expenditures are notably great. It is only in religious matters that the showing is so bad. There must be reason for it. And I believe that one great reason is the uneasiness about modernism.

The great body of Georgia Baptists, like other

Southern Baptists, do not believe in evolution. They do not believe that they came into existence by processes of evolution through other forms of life. God's word teaches them differently from that and they believe God's word on the subject. They believe they were created by the Lord by direct act of creation, in His own image, as set forth in the first chapters of Genesis. The Bible is the final word with them in this matter. And they don't want their children taught to the contrary in their own schools; or in any other schools for that matter. They believe that it will but unsettle their faith, the faith that has been instilled in them in their homes and in their home churches. And that faith is precious.

And academic freedom will not justify a person teaching in a Baptist school, supported by Baptist money and Baptist prayers, things that these same Baptist people do not believe.

Of course the theory of evolution should be explained to the pupil. But in a Baptist school the teacher should go further and tell the pupil that it is merely a theory and unproven; and particularly that it is contrary to the Bible teaching as to the creation of man, and therefore must necessarily be an untrue theory. To teach evolution as a fact or as even the most probable process of creation should not be permitted in a Baptist school.

The mere fact that a large number object to such teaching should be a sufficient reason for excluding it from the curriculum. And all the more should this be true if the vast majority of the constituency oppose it. No such division of subject should be introduced—moreover, if science says one thing and the Bible another I say that the Bible is right and science is wrong. And that is the end of it. There may be some question about what a Bible passage may mean, but none about its finality as truth when its right meaning is once determined.

I do not want to have to revise my theology every time a scientist announces that he has made a new discovery.

I do not want any theology that is less than 1900 years old; and much of it I want to date 2,000 or 3,000 or 4,000 years further back still.

Some people very foolishly say: "Just put God at 'the beginning' and it does not matter at all about the rest." But that is a foolish position to take. The Mohammedans put God at the beginning, the Unitarians do the same thing. A man can put God at the beginning and yet disbelieve and disregard every word of the Bible.

We do well to watch our Baptist schools and colleges lest these dangerous teachings find their way into them. Our trustees are charged with a sacred trust. Erroneous teaching of this sort in our educational institutions would be at the very place where it could do the greatest possible harm. Here our boys and girls go from our villages and countrysides. They are to be our preachers and our leaders of the future. They have never heard anything but the faith of the fathers, a belief that the Bible, the whole Bible, is God's Holy Book, truth without admixture of error. If they should at school find the faith of their fathers and mothers picked to pieces, it would not be the same book to them any more. There is nothing so tragic as a wrecked faith.

Our Baptist schools must be Baptist schools. They are founded by Baptists. They are owned by Baptists. They are maintained by Baptists; and for the purpose, in the main, of propagating the truth as Baptists believe it and of advancing and strengthening the interests of the Baptist denomination.

Some say: "Keep science in its sphere and religion in its sphere." But it can not be done. The modernists get into our pulpits, they get into our colleges as teachers, they are in the magazines, they are in the Sunday newspapers every Sunday. The country is flooded with their teachings. Besides, you can not thus compartment-

(Continued on page 7)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

LOPSIDEDNESS

The late Dr. J. B. Gambrell wrote a very interesting and informing article in The Baptist Standard of Texas some years ago on the subject of "Lopsidedness in Missions". By request, this article was put into tract form, and received a wide reading. It is, in every way, a timely article, and should have a new reading by every Baptist today.

The writer made a strong appeal for a well-rounded, scriptural view of the doctrine of missions; pleading that Foreign, Home, State and Associational Missions be given their rightful place and that equal emphasis be placed upon each; pointing out the fact that we had become in our thinking lopsided, putting emphasis upon some particular mission to the exclusion of other missions.

There seems to be grave danger on the part of some of us of drifting into the same pit-falls in our thinking, writing and preaching. Some seem to have difficulty in presenting a whole gospel. There are some who would place the emphasis upon evangelism to the exclusion of education, and vice-versa. Others who would place the emphasis upon evangelism and education and fail to give due emphasis to benevolence. Then, there are those who emphasize salvation by grace and tell us that this truth alone needs emphasis. There are still others who dry up and go to seed on the doctrine of the Second Coming. Then there are some who stress Baptism, or the Lord's Supper, or what it takes to make a New Testament church, etc., etc., but who fail to make mention of other things quite as important as any of the things pointed out here.

Some are telling us that our chief business, our first and most important and imperative duty is to preach the gospel to the lost, and at the same time seem to utterly ignore other truths taught in the same Book and included in the same gospel. To illustrate, I recently read an article in which this statement was made, "I get sick and tired of men talking and writing about raising money for Christian education, benevolence, etc., and call it 'Our Kingdom Work'"; pointing out in the same article that the business of raising money to carry on the Lord's work is but a "side-line". The writer seemed to think that talking and writing about raising money for Christian education, benevolence, etc., is not Kingdom work. Did not our Lord command us to go and preach and teach and heal in His name? Did he not tell us to teach those whom we evangelize to "observe all things whatsoever He commanded us"? Did He make the business of propagating the Kingdom a side-line? Is not the three-fold work of the church, viz: evangelism, saving the lost; education, training the saved; benevolence, ministering to the needy, included in the great commission? And, is it not true that preaching to the lost, training the saved and supplying the needs of the needy are dependent upon means? Is it not also true that the same New Testament from which we gather the teachings concerning the three-fold work of the church full of the doctrine of the stewardship of our means? Does not Paul place this truth along beside the other things included in the gospel? The apostle says, "But, as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also". What grace? The grace of giving. Paul did not seem to make the grace of giving a side-line. Moreover, every sixth verse in the four Gospels have to do directly, or indirectly, with the right and

wrong use of money. Jesus thought it important. Paul places it on a par with other doctrines. And yet it makes some tired and sick to mention money for Christian education, benevolence, etc.

This brings me to say a thing that I have never said in print before, but with the deepest conviction of my soul I write it down—Of all the problems, with which we are confronted, our greatest problem is the problem of lop-sidedness in our preaching and writing. What we need to do as ministers of Jesus Christ, and as laymen who represent him by word of mouth, or with their pen, is to preach a full gospel. We should preach missions, education, benevolence, salvation by grace, the Deity of Christ, the Resurrection, the Ascension and glorious return of our Lord to earth, scriptural Baptism, restricted communion, and, in addition to these truths, the doctrine of the Christian stewardship of life and of possessions with the same inflection of voice that we emphasize other things. We need to get away from some lopsided preaching and writing, which we have been doing through the past years, to the presentation of the whole truth of God's Word.

Let me say in concluding this article that I am for every truth and for every cause presented in the New Testament. I believe with all my heart every doctrine, which I have made mention of in this article. I also believe just as strongly in the doctrine of Christian stewardship as I believe in any other New Testament doctrine. Our one crying need is for men who will not shun to declare the whole counsel of God; preachers, who are aflame with love for the lost and who, with that burning compassion, go out not only to preach the gospel to the lost, but who will, to the limit of their strength, give of their means to support the gospel. Let's get out of the rut of lopsidedness! Let's present the whole truth! Grace to save; the Spirit to empower; the Christian stewardship of life and means to carry on what we so much love—Christ's glorious, delivering, victorious gospel!

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TOMATO DAY FOR MISSIONS

We are in receipt of the following announcement from Rev. J. P. Harrington, the industrious pastor of the Crystal Springs Baptist Church:

"THURSDAY AND FRIDAY

JUNE 17TH and 18TH

All the churches of the several denominations of the Crystal Springs community are uniting in a request to all persons who are interested in the spread of the gospel of Jesus Christ, that on next—

THURSDAY AND FRIDAY

they bring as a

VOLUNTARY OFFERING TO THE LORD

as many crates of tomatoes as they are disposed to give. A committee consisting of a representative from each participating church will receive and sell the tomatoes, turning the money over to the treasurer of the respective churches, according as shall be indicated by the giver of the tomatoes.

All donors will be expected to deliver the tomatoes at the car provided for the purpose.

"Bring ye all the tithe into the Storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing . . . Mal. 3:10."

Moral: GO AND DO THOU LIKEWISE.

Missionary T. F. McCrea and family will make their home in Hattiesburg after Sept. 1.

(Continued from page 6)

ize life. You can not set aside a little room in your being and say "This is for religion and science can not enter here;" nor can you set aside another room and say "This is for science and religion can not come in here." Nor can you compartment-ize civilization in any such way either. You can not separate science and religion in human thought or in human affairs and relationships.

The thing that gives me most concern in Georgia and in the South is that we may allow the modernists to out-manuever us, as they have done the rank and file of Baptists of the North, and get control of things here as they have there. The modernists are able. They cover up their positions with nice and pretty phrases. They get behind statements that sound well and that may mean anything. They talk of brotherhood and service. But underneath fine words, they are as far from the faith of the fathers, as the poles are apart. For the most part they are influential preachers and teachers; the out-put too often of the very schools that we have endowed. More's the pity.

I remember, and it has not been a great many years ago, when Chicago University was looked upon with a kind of horror by all Southern Baptists. They talked of its higher criticism, its modernistic teachings and all that. Southern Baptists were deathly afraid of it. They would not go near it and they said that that university was the cause of all the doctrinal defection among Baptists of the North. One half of all of the Baptists of the state of Illinois left the Northern Baptist Convention and came to the Southern Convention just to get away from the Chicago University type of Baptist life and work. And I remember how thankful we were that we had no such school and no such teaching in the South. But, do you know, I have not heard a word of criticism of Chicago University in years. And why? May it be that we have slipped to the Chicago University idea—slipped, little by little, perhaps unconsciously, to the same things?

"Vice is a monster of so frightful mien

That to be hated needs but to be seen.

But seen too often, familiar with her face

We first endure, then pity, then embrace."

These liberalistic and modernistic views that we see so much about today have a very direct relation to the crime and lawlessness of this age. Those views are materialistic. They are of the flesh; and the fruits of the flesh have followed. Let a person come to believe that he is of animal origin he will believe that he is to have an animal end; and he will soon begin to act like an animal in the crucible of life. And he will seek the material and the sensual.

The faith of the fathers had its restraining influences, its conserving influences, its uplifting influences. And it made for strong Christian character.

It was spiritual. And its fruits were joy, temperance, goodness, morality, meekness, truth.

The faith of the fathers is what we need now. It would solve every religious and every social problem.—Christian Index.

Great throngs of Baptists from every section of the South, east of the Mississippi River, visited the Baptist Bible Institute and the Southern Baptist Hospital on their way to and from the recent Convention at Houston. They were all delighted with these two great institutions and the fine work they are doing.

Getting people to try tithing for three months, or a year is like the old Methodist way of becoming a church member on probation. If a thing is right you cannot begin it too soon nor continue it too long. The Lord doesn't give his commandments for a limited period, and they are not optional.

W. M. U.

IN MEMORIAM

Rev. T. J. Moore

Just as the sun went down on Wednesday, June 9th, 1926, a great soul "fell on sleep", and waked into the dawning of a glad New Day in that City whose Builder and Maker is God.

Because Brother T. J. Moore was always a friend to the W. M. U., we pause to pay this humble tribute to his memory. When he was Enlistment Secretary, and this W. M. U. worker travelled with him throughout the highways and byways of the State, his kindly thoughtfulness for her made many a hard trip pleasant; made for her many an opportunity to give her message in churches where otherwise she would have been unheard.

Whether on the road, in the congregation, or in the sanctuary of his own delightful home he was always friend and brother. How we shall miss him!

Farewell awhile, O tender Heart and great;
We know the longed for, well earned rest is sweet
To one whose earth word cross has been laid down,
To grasp instead a full starred radiant crown.
We know the Saviour's joyful welcome, "Come
Ye blessed of My Father, hasten Home",
Brings bliss beyond what human tongue can tell.
The end is everlasting peace. Farewell.

—M. M. L.

Tithing Pins

The little Tithing pins are very attractive. Are you a tither, a member of the W. M. U., and would you like to wear one? The price is twenty five cents; but if we mail them out we will need to ask thirty cents to pay cost. We have them here in the office. Send for one or more as you can use them.

School of Missions

Do you want a School of Missions held in your church this Summer? Please let us know about it; just what time suits you best and what books you wish taught. We can furnish some excellent teachers for this Work. They will at the same time prove most helpful to your local Society and Auxiliaries in placing the Policy for the year before you.

Mississippi Assembly

The lavish hand of Mother Nature is realized in completeness on the wide sweep of Gulf Coast that softens the southern borders of Mississippi.

Just where the gigantic oaks laden with gray moss extend their sheltering arms to their furthest reach—just here, near Gulfport, Baptists have established their Summer Assembly. The session opens Saturday August 7th and runs through Friday the 13th.

The hours of study are so arranged that there will be no conflicts. S. S. Work comes first, then W. M. U. Work, and following this B. Y. P. U. Hour. This arrangement gives all visitors opportunity to attend all classes.

Bible Study will be conducted by Dr. Tidwell of Baylor University. Mrs. D. C. Creasman from Knoxville, Tenn., than whom we have no greater teacher and inspirational speaker, will have a class in "Prayer and Missions". She will fill the inspirational hour on W. M. U. Day also. Other Inspirational addresses will be given by Dr. G. S. Dobbins of Louisville Seminary, Dr. Phillips of Nashville, Dr. Drummond of Fort Worth Seminary and Dr. Bassett of Dallas, Texas. The singing will be led by Mr. Doty of Jackson. And this same Mr. Doty, who loves boys even better than he loves to sing, will have charge of the R. A.'s.

With so splendid a personnel of speakers and teachers we are assured of a great Assembly.

A word special in reference to our W. M. U. Work is here given that you may pass it on, and we trust begin considering right now the ad-

visability of attending this Encampment.

Your Secretary will teach a book to the W. M. S. This will doubtless be a Foreign Mission Book. Mrs. Creasman's class will be made up of Y. W. A.'s and those members of the W. M. S. that wish "Prayer and Missions". Stories and Games will be given out of doors to the Juniors and little people. Misses Traylor and Slaughter will have charge of this hour. These classes together with Mr. Doty's class of boys will fill out time.

In Regard to the Tithing Story Contest

At Houston it was proposed to enter heartily into promoting a tithing story contest among members of our 12,321 young people's missionary organizations. The following regulations were outlined.

There would be 5 groups of manuscripts submitted.

Sunbeams up to 9 years—100-500 words.

Girls' Auxiliary 9 to 17 years—1000-1600 words.

Royal Ambassador 9 to 17 years—1000-1600 words.

Young Woman's Auxiliary 17 and up—1800-2400 words.

College Young Woman's Auxiliary—1800-2400 words.

Stories should be submitted only by active member approved by the counselor of the organization. The story presented must be the result of the individual's own work.

Stories will be judged by a committee of 5 appointed by the Executive Committees of the various states, none of the 5 to be officially connected with W. M. U.

The judges will be governed by this scale of rating:

Value of material in teaching tithing.....	50%
Originality of plot.....	25%
Literary skill.....	15%
Appearance of paper.....	10%

Stories will be received at the state headquarters from December first, 1926 to March first, 1927. Stories are to be sent in type written, on one side of the page only with double space between the lines.

Contestants are to be ready to give their stories from memory, as readings at society, association or district meetings, if requested and arrangements made for such participation on programs.

It is suggested that counselors, pastors, W. M. S. members encourage young people to enter the contest by presenting the matter at organization meetings and by selecting individuals and urging them to take up the contest. Societies and Associations may take pride in having preliminary contests and selecting only the best stories to be submitted to the state headquarters.

Careful study of the subject of tithing should be made before attempting to write. Study what God's Word teaches about tithing, read many of the stories and leaflets already published. These may be obtained on request from

W. M. U. State Headquarters

S. B. C. Boards

Laymen's Missionary Movement and so on.

Awards will be offered to successful contestants. Urge members of your Auxiliary to undertake this contest. Watch the Baptist Record W. M. U. Page for awards offered. These will be named some time in July.

Fourth District Meeting at Macon June 3-4

The opening session was called to order promptly at the appointed hour, eight o'clock P. M. by the Vice President, Mrs. E. R. Simmons, of Meridian. The Evening Session was devoted to the Young People's Program under the direction of Mrs. Smally, District Young People's Counselor. In her absence Mrs. Simmons presided. The Pageant brought very forcibly to us our responsibility as a Woman's Missionary Union to our young people. Making an A-1 W. M. U. was given by Mrs. J. J. Madison, Brooksville. "Teaching Young People Stewardship" by Mrs. W. H. Vanlandingham of West Point. "Our

Missionary Ammunition" was given by Mrs. A. A. Senter of Macon. "Importance of Bible Study and Prayer in Building a Life"—Mrs. L. M. Hamilton, Meridian. Sunbeam Missionary Story—Mildred Cavett, Macon. "Heroes I Have Met in My R. A. Band", Bernard Senter, Macon. "Shall We or Shall We Not?" Miss Fannie Traylor, State Y. P. Leader. Pageant directed by Mrs. J. P. Styles. Given by young people of Brooksville. Closing Prayer—Fellowship Hour was observed at this time, as the heavy rainfall prevented anyone from leaving the church.

Morning Session

Beginning at 8:30 four helpful conferences were held as follows:

Personal Service—Mrs. Broach, State Personal Service Chairman, Meridian.

Problems in Societies—Mrs. H. C. Yawn of Picayune.

Problems in Associational Work—Miss Slaughter, State Field Worker, Jackson.

Problems in Young People's Work—Miss Fannie Traylor, State Leader.

The morning session opened promptly on time with Mrs. E. R. Simmons presiding by singing "Pay the Tithe". Devotional, Mrs. J. D. Brame. Prayer, Mrs. L. M. Hamilton. In the absence of District Stewardship Leader Miss Traylor announced the Young People's Contest and explained the new tithing leaflets and seals, also urged wearing the tithing pin.

B. W. M. U. Methods—By Mrs. H. C. Yawn, Picayune.

Missionary Address (Home Missions)—Miss Martha Sullinger of Fruitland Institute, N. C.

Report of Scholarship Custodian—Mrs. J. K. Armstrong, Louisville. She reported a balance due of \$37.50, of which \$30.00 was pledged at this time. A motion was carried to release Oktibbeha County from the Scholarship Fund next year, as they are sending a girl from their county to Blue Mountain College. A motion was carried to adopt Virginia Rowe as District Margaret Fund Student. (This does not refer to furnishing scholarship Fund or any part of it. This Fund is furnished by Headquarters. It merely refers to our assuming Virginia as our Daughter in Love; Mothering her, and showing it by sending her letters, books and boxes of clothing occasionally.) Those counties present pledged their quota toward next year's scholarship Fund. Closing Prayer—Miss Slaughter.

Afternoon Session

Hymn—"When Baptists Determine to Tithe".

Prayer—Mrs. Vanlandingham.

Hymn—"Jesus Shall Reign".

Address—"Our Rural Work", Miss Slaughter, followed by round table discussion of Rural Problems. Report of the Nominating Committee. The following reports were read and adopted:

Mrs. G. B. Smalley—Young People's Counselor, Carthage.

Mrs. L. L. Patterson—Personal Service Leader, Starkville.

Mrs. J. P. Stiles—Stewardship Leader, Brooksville.

Mrs. Wirt Carpenter—Mission Study Leader, Starkville.

Mrs. John McLemore—Secretary, Meridian.

Report of Resolution Committee was read and adopted.

Closing Prayer—Brother Williams from Brooksville.

—Mrs. L. M. Hamilton, Sec'y.

Only half of the Germans voted in the election to determine whether the property of former rulers should be confiscated. The result of the election is to leave the rulers in possession.

A Catholic journal is authority for the statement that more masses are said in New York City every day than any other place in the world, except Rome. And it might be added that more devilment than anywhere else.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary



B. Y. P. U. Magazine

The B. Y. P. U. Magazine is "something new under the sun" in the sense that it is something new in the B. Y. P. U. world. July issue will be the first and I have looked over the copy and it is just the thing we have been needing for a long time. I am giving here a list of articles or table of contents in this first issue and this will be the nature of the magazine from month to month.

A picture of the State B. Y. P. U. Secretaries of the South, and many other pictures illustrating various phases of the work and other pictures of groups and individuals that are interesting. Articles by L. P. Leavell, Jacob Gartenhaus, Dr. Homer L. Grice, and Dr. W. W. Hamilton. Editorials by Mr. J. E. Lambdin. A page by Miss Ethel Hudson on "Chalk Talks". A Page on Socials by Miss Blanche Linthicum. A page by Dr. John L. Hill, and a page by Mr. E. E. Lee. In addition to these there are write ups accompanied by pictures from the various state secretaries concerning their assembly for this year. Suggested programs and plans for Associational B. Y. P. U.'s, as well as Junior, Intermediate and Senior unions, and then we have a sketch of the B. Y. P. U. work in other lands. You can see from this that we have a real magazine, and we want Mississippi to furnish the largest subscription list of any state in the South. TWO WAYS TO SUBSCRIBE: First we want every B. Y. P. U. to order at least a half dozen copies with the regular order of Quarterlies, and then we want all who want the magazine individually to just send your subscription with the price, one dollar, to The Baptist Sunday School Board, Nashville, Tenn. Let's prove our interest in Mississippi by responding now to these suggestions.

The Last Two

The last two of our District B. Y. P. U. Conventions will be held next week, one at Drew Tuesday and Wednesday, the other at Calvary Baptist Church, Jackson, Thursday and Friday. We are looking for a large delegation to each of these meetings. The other four have been fine. You will hear more about them later.

Your Vacation

If you are to have a vacation there is no place for you better than the Mississippi Gulf Coast. And while you are planning to go to the coast, plan to make the time fit into our Assembly dates, August 7-14, and make your vacation more than just simply recreation. The recreational program we have planned for you will mean more than any you will get elsewhere and in addition to this we will offer to you a spiritual feast every morning and evening. The rates will be \$1.75 a day if you stay the entire time. Bring your own bed linen and towels.

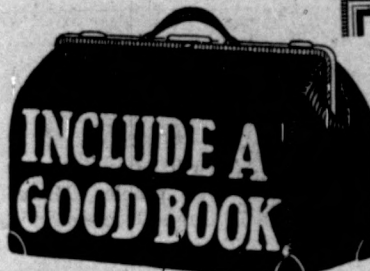
New Hebron on the Boom

The New Hebron B. Y. P. U. is making fine progress and we are looking forward to enrolling them as one of our A-1 B. Y. P. U.'s this quarter. They are planning to put in the Eight Point Record System and that will mean a great step forward in itself. We recommend the Eight Point Record System to all B. Y. P. U.'s as being the best, for it gets the best results. Mr. Robert Lee in reporting their work speaks in very encouraging terms of their work.

Newton County B. Y. P. U. Convention

The Newton County B. Y. P. U. Convention will be held at Newton on the fifth Sunday of August and we are sure this is going to be a most helpful meeting. President E. C. Cooper urges all the churches of Newton County to be represented in the meeting, and certainly every B. Y. P. U. in the county will be there "with bells on", so mark your calendar accordingly.

A new and most appreciative motto given to the letters B. Y. P. U. is B-a-ptist Y-oung P-eople U-NDERSTOOD. This comes from a pastor and out of his heart he says that they are not understood, and as soon as we begin to study them and to know them we will be able better to appreciate them as being as good and better than any past generation. We thank him for this comment and say AMEN to his earnest statement.



for
WEEK ENDS
AND
VACATIONS

Give Books a Place on Your Daily Program

- At Open Windows
- On Shaded Verandas
- Under Leafy Trees
- Beside Babbling Brooks

Reading Opportunities Are God-Given
Neglect Them Not

CLOVER, BRIER AND TANSY

O. C. S. WALLACE

\$1.75

When the boy left his father's home and went out into the world he found that society somewhat resembled the old pasture. It is charmingly told in most beautiful English.

MY LORD CHRIST

J. J. TAYLOR

\$1.75

Each chapter a cross-section in the revelation of Jesus Christ. We see him in the hearts of the dreamers of Israel; as a babe in the manger; as a layman in the synagogue; as the teacher; as the dying Saviour and as the eternal priest.

WHEN YESTERDAY WAS YOUNG

ISLA MAY MULLINS

\$1.75

You have intense interest as you follow this charming Southern girl through childhood and youth, and you rejoice with her as she locates the things which count for the most in life. It is a story of yesterday for the girls of today.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

NASHVILLE, TENN.

District No. 1 B. Y. P. U. Convention

District No. 1 will hold its Annual Convention in Jackson, July 1st and 2nd.

Preparations are under way to make this Convention the biggest and best that has ever been held. The Jackson City B. Y. P. U. extends to each delegate a hearty welcome and a promise of a splendid program as well as a good time.

Several interesting speakers have been secured, and the messages that they will bring to you will be well worth your time. Also the musical program, under the direction of President Doty, will be an inspirational for all.

ASSOCIATIONS WHICH HAVE NOT SENT MINUTES TO THE BOARD OFFICE

Chickasaw County
Choctaw County
Harrison County
Itawamba
Jackson County
Kemper County
Lawrence County
Leflore County
Lincoln County
Madison County
Monroe County
Mt. Pisgah
New Choctaw County

Noxubee County
Oktibbeha County
Panola County
Pearl Valley
Perry County
Riverside
Tishomingo
Union County
Webster County
Winston County
Yazoo County
Quitman County

Please send us a copy of these minutes at once.

—R. B. Gunter.

ASSOCIATIONAL MINUTES WHICH DO NOT LIST THE CHURCH CLERKS

Coldwater
Franklin County
Hancock County
Lafayette County
Lauderdale County
Lee County
Marion County
Marshall County
Mississippi
Montgomery County
Newton County
Simpson County
Tate County

We shall appreciate it if you will send us a list of these clerks at once.

— B.R. Gunter.



WHERE THE LOUISVILLE PREACHERS EAT

The above photo shows the large dining room of the Southern Baptist Theological Seminary's new suburban home at The Beeches. The picture includes all but two of the tables in use last spring but does not show the additional room at either end of the hall. In the center background is a decorative fireplace with a doorway on each side, one to the right leading into the kitchen and one to the left leading out. These eliminate all kitchen odors and noises from the dining hall. The room itself is attractive and from each table beautiful views are present through the numerous windows that line the room.

A-ROVING

May the 30th I had the pleasure of worshipping with 41st Ave. Baptist Church in Meridian. Rev. J. C. Richardson, that active, wide-awake preacher, is the pastor, and his people are cheerfully responding to his leadership and great things are being achieved for the Master. Jim believes in The Baptist Record, and talks it up, and helps to secure subscribers for it, so I always send in a good list when I visit his church.

Monday, June 3rd, I arrived in Waynesboro, where Rev. W. O. Carter is the hustling pastor of this live body of Christian workers. The church had a get-together meeting on for Monday evening, so a large crowd gathered and after the devotional service was rendered plans and specifications for a new building were submitted and freely discussed, and while no definite plans were decided on, I am encouraged to believe that with the true leader they have the church will build a house of worship that will be adequate for the present as well as the future. The Record was talked up by the pastor and writer, then refreshments were served by the W. M. U.

Tuesday with Pastor Carter's hearty cooperation The Baptist Record was put on for another year.

I landed at Summerland June the 4th. This splendid town is on the Laurel branch of the I. C. from Laurel to Jackson. They have a beautiful High School building that is an honor to the town and community. Prof. B. F. Valentine is the efficient Superintendent, and is a great school man. The Baptist Church has a great preacher for a pastor, Rev. J. W. Hudson, and his

active church workers have just completed a beautiful brick building with twelve Sunday School rooms in the basement, and a beautiful auditorium that is adequate to seat five hundred people. This is one of the most beautiful church buildings in Mississippi, and I learned that it was not built for show, but for the honor of the Lord. The Baptist Record was put into the Baptist homes for another year.

On Monday I again arrived at West Laurel Baptist Church. I found that Pastor W. H. Thompson was in a fine meeting with Evangelist Johnson doing the preaching, and Singer Spearman leading the singing. Pastor Thompson believes in doing great things, so The Baptist Record was put on in a great way in his church.

I have enjoyed my visits to these churches as well as some others that I have visited, that I have not time and space to tell you about just now.

Yours in the work,

—L. E. Lightsey.

DESECRATORS REBUKED

Some of the McCracken County strawberry growers, who desecrated the Lord's Day by picking strawberries on Sunday have been justly rebuked by God. Their berries played out several days sooner than those who honored God and His Holy Day. We are glad. That reminds of an Oklahoma experience some years ago. The editor was aiding his brother, W. C. Taylor, in a meeting at Comanche, Okla. It was during wheat harvest. It was reported that many were going to cut wheat all day Sunday. So we preached on the desecration of the Lord's Day on Friday

night. No Baptists cut wheat on Sunday; many others did. After we got home one of the deacons, who worked in the store that sold most of the machinery for harvesting wheat in that section, wrote us these facts. Every man who cut wheat on Sunday, some time the next week, broke his reaper in such a way as to have to send to the factory for repairs. Thus they lost 3 or 4 days instead the one they saved by working on Sunday. The significant thing that made the contrast more marked was that no Baptist had to have any repairs on his reaper that he could not get in an hour or two right there in Comanche.—News and Truth.

"HERETICS VS. THE BIBLE"

What is a heretic? One holding views contrary to the Bible. The Bible is hard on such folks when they get an opportunity to hear it preached in its purity. Below are a few samples that I have heard in my limited experience as a preacher.

1. Some say that we become sinners by our own disobedience. I heard Burke Culpepper say that a boy could become a lost sinner by smoking a cigarette—The Bible says, Rom. 5:19, "For as by one man's disobedience many were made sinners."

2. Some say that we are made righteous by our own obedience and of course they mean in obedience to some law of some kind. Rom. 5:19 tells us plainly that we are made righteous by the obedience of Jesus Christ and not by our own. Then Gal. 2:21; 3:21 and 3:26 all show clearly that there is no justification by law but by grace.

3. Some say that they that are sick need an undertaker. But Jesus

did not say so. In Matt. 9:12, He says, "They that are sick need a physician", and Jesus is the physician that sick sinners need everywhere. It is a common custom in this country to call the physician before calling the undertaker, but some heretics call the undertaker first.

4. Some folks tell you that baptism is just whatever you decide it is. The Bible in Rom. 6:4 says it is a burial in and a resurrection from the water.

5. Some say that you should have baptism before you know there is any word or even any God. The Bible, Acts 2:41, tells us that it is for those who have gladly received the word.

6. Some say that baptism is a sign of dedication, but in 1st Pet. 3:21 the Bible tells us that it is the answer of a good conscience toward God. What about a fellow who was baptized before he even knew he had a conscience? Selah!

7. Rom. 4:12, "So then every one of us shall give account of himself to God"—How can a man account for his baptism that happened before he could remember?

8. Some say that we take baptism as a medicine to give us a good conscience. The Bible, 1st Pet. 3:21, clearly shows that it is because we already have a good conscience.

9. Some say that they are 100 per cent in their own lives and that they are depending on that to get to heaven. The Bible says, Ps. 39:5, "Every man at his best state is altogether vanity"—Also Ecclesiastes 7:20, "For there is not a just man upon the earth, that doeth good, and sinneth not."

10. Some say that they are chil-

dren of God yet say they only have a promise of eternal life and that is based on the way they live from now until death. The Bible says, 1st John 5:10-13, that all that bunch hath made God a liar because of their unbelief.

11. Some say that by good works you have a promise of being created in Christ Jesus at death—Eph. 2:10 the Bible says, "For we are (right now) his workmanship created in Christ Jesus unto good works."

12. Some say that anything is a church that is going to save men from sin. First Tim. 3:15, the Bible says, "The church is the pillar and ground of the truth"—Anything that does not stand for the whole truth (and only Baptists do) cannot claim to be a church.

May the Lord help us to preach the truth—"Ye shall know the truth and the truth shall make you free"—John 8:32.—L. R. Riley in N. & T.

OUR HOME FIELD

"There are 100 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them.

"There are 13,104,000 persons in the South, ten years of age and up, counting whites and blacks, who are wholly unevangelized and claim no church connection, of which number 7,000,000 are Baptists in sentiment.

"There are almost 9,000 white Baptist churches in the South in 1923 which reported not a single baptism during the whole year.

"There were 6,592 churches in 1923 which did not have a Sunday school.

"There are, upon the average, 4,142 rural churches and 154 urban churches, or a total of 4,206 churches among Southern Baptists, which are pastorless continually.

"Of the 19,580 ordained ministers among Southern Baptists in 1923, almost 9,500 were engaged mostly or entirely in secular pursuits or had retired from active service through old age or infirmity.

"There are, approximately, 5,181 rural churches and 252 urban churches, or a total of 5,433 churches houses of worship—forced to worship and work in school houses, lodge halls, or rented quarters.

"There are, approximately, 500,000 white Baptist homes in the South, with 2,500,000 of our Southern Baptist church members living in these homes, which are without any denominational paper of any character and are, therefore, cut off completely from all information concerning our state, South-wide and world-wide work.

"Does any doubt that judgment will overtake Southern Baptists unless we go about the task of enlightening and enlisting these forces speedily?

"The South is one of the nation's greatest racial mission fields—though not generally recognized. Here are three racial groups: 9,025,096 Negroes; 4,842,217 foreigners or children of foreign or mixed parentage; 22,854,597 native-born whites of native stock. In addition also there are the 95,636 Indians—

and enough Chinese and Japanese to create a world problem if not to cause a world war.

"The South is the greatest church mission field in the world."

"They also constitute the greatest body of rural churches affiliated with any great evangelical denomination in the world today."—Sel.

A VISIT TO MISSISSIPPI WOMAN'S COLLEGE

T. F. McCrea

One of the greatest personal problems of foreign missionaries is the education of their children. The foreign missionary goes to the mission field because he feels sent of God. The child of the foreign missionary is born there and brought up in an alien environment through no choice of his own. In many ways the child of the foreign missionary is paying the heaviest price that this great work might go on. Brought up in a strange and heathen environment in early childhood sooner or later the child must be sent away from the parents to another unaccustomed environment in the parents' homeland for the completion of its education. Both the child and the parent pay a heavy price in heartache as a result of the necessity of sending the child so far away.

Naturally the anxious hearted father and mother pray long and earnestly for God's guidance as to the best school to which to send the child, many thousands of miles away, and very especially is this so when the child is a girl. Two years ago my wife and myself faced this hard problem in regard to our daughter Jennie. Our first decision was that she should go back to our own Baptist people in Mississippi. We had two great Baptist colleges for women to choose from, Blue Mountain and Mississippi Woman's College. We knew of the high reputation of both of them for scholastic training and Christian influence. Our hearts were strongly inclined to Blue Mountain because of our friendship with and deep affection for several members of that wonderful family of educators, the Lowreys. But other things being equal we felt that Jennie ought to be as near as possible to my old home, Natchez, where my mother and brothers live and which has direct rail connection with Hattiesburg. Confident that she would be wonderfully cared for in either school our choice fell upon Hattiesburg because of this proximity to my people in Natchez.

It has recently been my pleasure to visit Mississippi Woman's College for the first time. This was one of the happiest experiences of my life, first, because it reunited me to the daughter whom I had last seen two years before when I bade her good-bye on the steamer at Shanghai, and, second, because it was my first contact in sixteen years with our Baptist people in Mississippi. Everybody at the college was so kind to me that I immediately felt at home and for more than a week was a happy partaker of the fine spirit that prevails in this splendid school.

I had heard many good things about the college and was glad to have my personal experience more than confirm what I had heard and read as I saw the signs of material, scholastic and spiritual progress which have come to bless the school under President Johnson's administration. With all others present I grieved over the serious accident which had confined him to the hospital but it was a tribute to his work that the machinery of administration ran on so smoothly and the commencement exercises were conducted so successfully in spite of his absence from all of them except on the occasion when he heroically came to the college on a stretcher to hand to the graduating class their diplomas and confer upon them the degrees which they had earned.

After this visit to the college and my contact with teachers and students and my observation of the splendid work this school is doing for the Baptist girls of our state, especially the fine Christian spirit that characterizes it, I can only congratulate the Baptists of my native state upon their possession of such an institution and rejoice with the Baptist and other parents of South Mississippi that they have in their part of the state a school that will do for them what Blue Mountain has been doing in North Mississippi for the past two generations.

I feel that I must also express the gratitude of my wife and myself to the members of the faculty and the student body for all their kindness and sympathy toward the lonely, shy little girl that came from far away China two years ago and very especially to dear Mrs. Johnson who has been like a second mother to Jennie and whose care for her has done so much to relieve our hearts of anxiety about her. And we wish also to thank Mrs. Davis, of the Margaret Fund Committee, and the many Baptist ladies of Mississippi who have sent to Jennie so many helpful and valuable gifts. Their loving care for her has brought a comfort to our hearts far beyond the power of words to express.

I cannot close this letter without

STAMMERING

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. School For Stammerers, Tyler, Texas. Let us tell you about it.

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also expressing my gratitude to the pastors of the Baptist churches in Hattiesburg and many other friends for the kindness and fellowship that made my visit such a happy one. After being away so many years it was a joy indeed to renew fellowship with many old college-mates, O'Bryant, Wills, P'Poole, Allen, Walker, Miller and others. And how I did appreciate the sympathetic hearing given to my messages about China at the college and in our four Baptist churches. All the days I spent in Hattiesburg were so full of gladness and good fellowship that I shall look back upon it as one of the very happiest experiences of my life and make me rejoice more than ever in the fellowship of the saints. It has been my lot to travel far and wide in the past quarter of a century and nowhere have I ever found a people so kind, so sympathetic, so fraternal as our own Southern Baptist folks.

And now we are looking forward eagerly to the close of the summer when the treatment of Maribelle's teeth at the College of Orthodontia in Pasadena will be completed and we can all come on to Hattiesburg where we plan to make our home for a while, with Jennie re-entering Woman's College, with Tully entering Mississippi College and Maribelle the public schools. And Mrs. McCrea and I are looking forward to much happy fellowship with the churches and missionary societies as we take to them the burden that is on our hearts for the evangelization of millions of unsaved people.

Immaterial

"Waiter, I'll have pork chops with French fries, and I'll have the chops lean."

"Yes, sir. Which way?"



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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REV. T. J. MOORE

Reverend T. J. Moore died at his home in Hattiesburg June 9th and was buried in Prentiss, Mississippi, June 10th. Reverend J. P. Williams of Mendenhall, Mississippi, conducted the funeral service, assisted by other preachers. Among those who took part in the services were, Reverend J. B. Quin, Reverend J. L. Boyd, Reverend D. W. Moulder, Reverend A. D. Muse, Reverend J. L. Low, Reverend A. L. O'Brian, Reverend T. B. Cox, Reverend W. S. Allen, Reverend W. H. McIntosh, and Reverend D. A. Youngblood. Many friends came from other places to be present at the burial.

Brother Moore was born in Leake County on May 8, 1855. He was converted at the age of 14, but did not join the church until 8 years later during the meeting in which Reverends D. I. and John Purser did the preaching in Carthage Church.

On August 14, 1884 he was married to Miss Belle Mills. He was called to preach in 1888 and was ordained on May 12, 1889 at Center Hill Church, Leake County. Two years later he sold his farm and moved to Carthage to give full time to his church work. At that time with churches paying an inadequate salary, such a move called for great faith. There were those who believed that he would not be able to live on what the churches would pay, but his work grew from the very beginning and there were many faithful people who followed his leadership and his constructive work. Among the churches which he served in Leake County are, Carthage, Standing Pine, New Hope, Friendship (Lena), Walnut Grove and doubtless others. He led in the building up of a strong denominational interest in Lena, Walnut Grove, and in other places.

From Lena he moved to South Mississippi. While in the Southern part of the State he pastored the Church at Prentiss, Bay Springs, Richton, Purvis, and other places. In nearly all of these churches he led the people in the building of houses of worship.

His last pastorate was at Eden, Anding, Concord and Tchula. While on this field, he led the people at Tchula in the building of a brick building; also led the people at Eden in the building of a home for the pastor.

Everywhere he pastored he always did a constructive work. He was untiring in his efforts to advance the work of the Kingdom as represented by the denomination. He could always be depended on by his denomination. He believed in the denominational paper, in the mission work of the denomination and in every interest which the denomination fostered. There was not a more loyal man to be found.

For five years he was one of the enlistment men of the State. Those churches in which he worked will testify that he did some of the best work of any enlistment man who has been in the field. He was tactful, sympathetic, persevering, optimistic and full of faith. He knew how to meet discouragements and how to

overcome opposition. He had the ability of causing people to want to do the Lord's work. He was gifted with a very persuasive manner. Knowing his work as we do, we are prepared to say that the Board never had a man who entered into his work more conscientiously or did it more constructively.

After giving up his last pastorate, Brother Moore worked for the Baptist Book Store and for the Baptist Record in certain counties in the Southern part of the State. His work grew in this line very rapidly until about the first of this year when his health began to break so that he could not continue. We have never known a man who was more reluctant to give up the work of the Master. However, when he realized that he had served his time, he accepted it in a most admirable manner. It was his desire that he might be able to continue until his son, the youngest child in the family, had completed his college work.

The survivors of his family are, his wife, Hattiesburg; Mrs. David Toms, Richton, Mississippi; Mrs. R. E. Dale, Prentiss, Mississippi; Mrs. L. C. Standifer, Gulfport, Mississippi; Mrs. L. H. Thompson, Hattiesburg, Mississippi; Miss Zella Moore, New Orleans, Louisiana; Miss Nannie Leon Moore, Hattiesburg, Mississippi; Joel B. Moore, Hattiesburg, Mississippi, and sister, Mrs. Callie Eades, Carthage, Mississippi.

There was a scene in his home the Saturday before he died which reminds one of the Scripture which says: "And it shall come to pass that at evening time it shall be light". He called all of the family, his wife, his children, his sons-in-law and grandchildren, around his bedside and for about an hour he talked to them, telling how he had tried to live before and to rear the children and how he was leaving a good moral and physical heritage to them. He told them of characters in the Bible which he wished them to study. Then he prayed one of his sweetest prayers. He was so weak physically and mentally he almost gave out before he was through. When the prayer was ended, one of his daughters said, "Now, no matter what suffering there may be, I can stand anything with the memory of that talk".

We feel that Brother Moore's works will continue to live through his children and through those to whom he has preached. Hence, he is not dead, but just away.

—R. B. Gunter.

REVIVAL MEETING AT BOWMAR AVENUE, VICKSBURG

Our revival meeting began on Sunday, June 6th. Pastor preached till Monday evening. Rev. W. E. Farr came to us Monday, preaching twice daily till close, Thursday evening, June 17th. Mr. O. B. Landrum, New Orleans Bible Institute, led the singing all the way through. His home is at Ackerman, Miss. He is a member of the N. O. B. I. Quartet. Dr. Farr was at his best. His sermons stirred our people. Every one was highly pleased with both preacher

and singer. Their memory will be kept green in our hearts for a long time.

The Lord gave us one of the best meetings in the history of the church. The finances was the easiest raised I ever saw. We well satisfied all helpers, paid all expenses of the meeting. No bad taste about it.

We received 20 members, 6 by letter and 14 for baptism. These will be baptized Sunday night in our beautiful new church building.

There have been 47 members received by this pastor in the nine months of his pastorate. There has been paid on debts \$1,200. We believe the Lord is with us. We take courage and press on.

—M. J. Derrick.

FERNWOOD

Beginning June 4th, the Fernwood Baptist Church had Bro. J. E. Wills, pastor of the First Baptist Church of Hattiesburg with them in a ten day meeting.

Bro. Wills is indeed a great preacher and his work here with us was used by the Lord as a means of saving the lost and strengthening the Christians. There were nine additions to the church by baptism and six by letter.

During Bro. Wills' stay with us,

he endeared himself to all the folk of the community.

The choir was in charge of the pastor, Rev. C. B. Hall, and was handled in his own capable manner.

As a whole, this was one of the best meetings we have ever had, the results of which will live on.

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East Mississippi Department

By R. L. Breland

Farewell, Brother

The announcement last week of the death of Rev. Thomas J. Moore, of Hattiesburg, brought sadness to my heart. He was indeed my friend, and I loved him. Often we had worked together in meetings and in associational campaigns. We were thrown together very frequently at conventions, often rooming together. His soul was in the Master's work. He talked about the work and prayed much for divine guidance. Brother, I miss you.

When I was a boy preacher Bro. Moore helped me in two or more revival meetings. I found great help and comfort in my week's stay with him. He was truly the young preacher's friend. He knew what they needed and always gave them such splendid fatherly advice. These days with him helped to get me started right in the ministry, which is much of the battle. Brother, how I miss you.

He had great faith and courage. He never seemed to get discouraged and blue. In one of the meetings where he helped me things were not all smoothness in the church. Half the meeting was passed and no results. I confess that I was growing discouraged; but Bro. Moore only smiled and calmly replied, "Wait patiently on the Lord and He will bring it to pass". And He did, for when the meeting closed the church was revived and there were a number baptized. In our church-to-church campaigns there was much to discourage. The members would not attend, some would criticize and hinder, the few who did come were often indifferent and dull; but Bro. Moore never fretted or complained. Smilingly and prayerfully he went to the task, knowing that he was doing God's will and willing for God's will to be done. Brother, I miss you sorely.

He was a good preacher and a good pastor. He was not a highly educated man, having only a fair common school education; but he had a good store of common sense and made good use of the opportunities that came his way. Churches usually prospered under his ministry. One incident will illustrate his work as pastor. While he was pastor at Bay Springs a meeting of the General Association was held with his church. He was busy during the day and till late at night and had no opportunity to visit his sick members. I spent the night with Bro. Horne, a mile or so out of town. We came in real early next morning. Nearly a mile out of town we met Bro. Moore on foot going to see a sick member. He had not waited for breakfast, but was looking after his people. Brother, I miss your example and inspiration. But he is gone. He finished his

course. He has laid his armor down. No more will we greet him and have his help along the way. Brother, I must say farewell, but, Brother, I miss you.

Notes and Comments

It is easy to tell which dog is hit when you toss a stone among them, for he yells and slinks away. The same is true of people, even church members. "The guilty flee when none pursue".

Coffeeville Baptist Church has suffered the loss of one of its deacons recently. Deacon John W. Criss has located in business at Dyersburg, Tenn., and will move his membership there.

A Baptist who will not attend the services of his church is like a horse that will not pull—no good for the purpose for which he was made. They are usually of but little value anywhere religiously, like the salt that has lost its savor. The same is true of members who will not move their membership, move from one community to another.

THE MEETING AT ENTERPRISE

This meeting ran for eight days in this splendid little town. The interest grew with each service. The popular pastor, Brother E. C. Hendrick, had every thing in good order for the meeting, which made it easy for the visiting pastor. There were 13 additions, with about half for baptism. It was a real joy to be with this pastor and his fine church these days. My home was with Brother and Mrs. Dear and family,

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which will be remembered a long time because of its godliness and interest in all departments of the work of the church and kingdom of God. The fellowship with the pastor was rich. —W. R. Cooper.

Mrs. C. N. Mabry, of Tylertown, Miss., in sending in her renewal states it has been a pleasure to have the Baptist Record in her home during the past 12 months. We appreciate her kind words.



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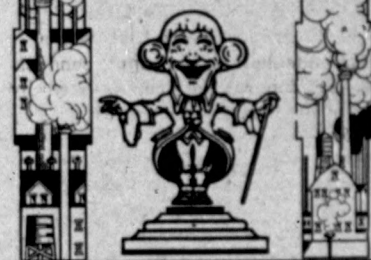
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The following have sent us subscriptions since last issue, for which we thank them: C. F. Chew, Priscilla, Miss.; Mr. Rufus W. Boggan, for New Fellowship Church; Capt. J. H. March, Vicksburg, Miss.; Dr. G. W. Land, Louin, Miss.; Mrs. W. C. Sugg, Eupora, Miss.; Rev. L. E. Lightsey, for Weir Baptist Church; Rev. B. L. McKee, Noxapater, Miss.; Mrs. Mary Sessums, Lake, Miss.; Mrs. Hattie F. Wright, Yazoo City, Miss.; W. F. Yarborough, Birmingham, Ala.; Mr. J. S. Presgrove, for Charleston Baptist Church.

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AT CANTON

It was my privilege and joy to assist Brother J. J. Mayfield in the meeting in his own church, in Canton. Bro. Mayfield did his own preaching and did it well. As one of the men of the church expressed it: "He condemns sin without fear or favor, and yet in love and he preaches the plan of salvation clear and plain". Under the leadership of the Holy Spirit he brought many wonderful Gospel messages.

As I observed the work that Bro. Mayfield has done and is doing there I was convinced that he is the man for the Baptist situation in Canton. He is the Lord's man in the right place doing the Lord's work in the right way. Many of the business men spoke very highly of him.

The Lord gave us many mountain-top experiences which will be long remembered by all of us. Thank God for the manifestation of Himself and of His saving grace during the two weeks in Canton.

The people and pastor were mighty good to this, one of the least of the Lord's servants.

There were 41 additions to the church. Among those who joined the church was Bro. Mayfield's boy.

This week I am with Bro. J. W. Lee at Batesville.

—Joe Canzoneri.

HUNTSBERRY EVANGELISTIC PARTY LEADS LUMBERTON CHURCH IN SUCCESSFUL REVIVAL

Our revival closed Sunday, June 13th, with 46 additions to the church and the church greatly revived. During the two weeks the meeting was well attended, though the inclement weather hindered some. Bro. Huntsberry preached the old gospel with Pentecostal power.

Bro. Byron B. Cox, director of music, was at his best and did wonderful work, and our people heard him sing with much delight and requested him to repeat many of his special songs.

Having had Bros. Huntsberry and Cox with us ten months ago for a great campaign which resulted in 129 conversions, I am in position to say that he has improved very much. His sermons are eloquent, forceful and scholarly, yet plain enough for a child to understand. Bro. Huntsberry knows how to strengthen the ties between church and pastor. He leaves an influence that will help the local work after the close of the meeting.

Yours very truly,

—L. A. Materne, Pastor.

AFTER MANY YEARS

Gulfport, Miss., Sept. 20th, 1917.
To the Members of The Shubuta Baptist Church,
Shubuta, Miss.

Beloved Brethren and Sisters:

It was forty-six (46) years ago when on the 4th Sunday in July last I was ordained to the work of the gospel ministry by the Shubuta Baptist Church and went forth from the imposition of the hands of the ordaining presbytery to proclaim the

glad tidings of great joy to the people wherever, in God's providence and by his Holy Spirit, he would lead me. I feel impressed to report to you that through the abundant grace of God I have fulfilled the solemn vows I made to him in answer to his call to preach the glorious gospel of our Lord Jesus Christ. For forty-six years I have been on the "go ye therefore", and without a break, and that his gracious promise of assurance "Lo I am with you always" he has fulfilled to me unto this good day.

At the close of a pastoral life of forty-four (44) years and reaching the age of 72 I found that I was too physically weak to do the amount of pastoral visiting necessary to be done in the pastorate and I resigned that kind of work and since then I have kept busy traveling and preaching anywhere that the Lord was pleased to lead me. It's my purpose to continue in such work as long as I live and am able to do. I am anxious to finish the work God gave me to do. Then a long sweet rest in heaven where I will join the redeemed in singing the song of redemption, "Unto him that loves us and washed us from our sins in his own blood. And hath made us Kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

I extend to you my love and prayerful good wishes for you all. May God be gracious unto you and bless you and cause his face to shine upon you. And may the light from the Holy City illumine your pathway more and more as you approach its happy gate.

Please remember to pray for your aged brother that God may be pleased to bless his work in the gospel while the sun of his earthly life is going down.

"And when on earth no sun nor moon

Nor stars shall guide our pilgrim way

May Angel bands convey us home
To realms of everlasting day."

Your brother in the bonds of gospel love,

—O. D. Bowen.

CHANGING "D" TO "H"

Ben Cox

It is sometimes a great blessing to the children of God, to be able to change the letter "D" to the letter "H". We are very weak in ourselves. As Paul puts it, "We can do nothing of ourselves", we cannot even think as we should, but "We can do all things through Christ who strengtheneth us." Many Christians have been able to say with Paul, "When I am weak, then am I strong", but thank God we can rub out the letter "D" of our disability, and then add the letter "H" changing our dis-ability to His-ability.

This matter of an exchange of letters is likewise very good in another respect. I suppose every one who reads this, knows something about disappointment. Disappointment has a large part in every life, but disappointment can be made a blessing if we change the letter "D"

for the letter "H", and thereby make dis-appointment His-appointment. A writer whose pen has been greatly blessed of the Lord, plays on this thought. He has given to the world a piece of verse which has been a great blessing to many:

"Disappointment—His appointment."

Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise;
For the end from the beginning
Open to His wisdom lies.

"Disappointment—His appointment."

Whose? The Lord's, who loves
me best
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

"Disappointment—His appointment."

No good thing will He withhold.
From denials oft we gather
Treasure of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment."

Lord, I take it, then, as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch,
All my life's plan is Thy molding,
Not one single choice be mine;
Let me answer unrepining:
Father, not my will, but thine.

GREENVILLE

There have been many revivals held in Greenville during its history, at which much enthusiasm was aroused, great and permanent good accomplished, many additions to the churches made, eloquent sermons preached, and large congregations present. All of this was reproduced again during the two weeks' revival at the First Baptist Church, conducted by the pastor, Dr. C. S. Henderson, which came to a successful close Sunday night.

There were 35 additions to the church during the two weeks, nine joining at the closing service last night. Dr. Henderson stated that this made a total of 191 who have joined during the past 15 months, and while there is nothing to complain of, yet there were others who should come into the church.

Dr. Henderson conducted a revival last fall, and it was considered at the time a pronounced success, many additions having been made, and a religious awakening aroused that is felt to the present day, and probably was a forerunner to the grand climax at the revival just concluded. There is no doubt but that the successful culmination of the revival held last fall had a stimulating effect upon the membership of the church to exert efforts in assisting the pastor in bringing the unsaved to a realization that Christ is their Savior and through Him alone can their sins be forgiven, and

IN MEMORIAM

Resolutions of Love and Respect

Whereas, Death has visited us again and called another of our members—Dr. S. S. Turner—from the walks of life to the City of God; and,

Whereas, We are greatly bereaved by his going and mourn the loss of his presence, his fellowship, and his service; and,

Whereas, We know that our loss is his gain—"for it is better to depart and be with Christ." Therefore, be it

Resolved, That we comfort ourselves with the thought:

1st, That our loving Heavenly Father doeth all things well;

2nd, That Dr. Turner has been a good man, a good citizen, and a good physician. That he was a good Christian, a good member of the church and of this Board of Deacons, devout in his religious life, consistent in his daily life and faithful unto death in his service life. Be it further

Resolved, That while we are sad because of his going, we rejoice in the Christian's hope, and because of the assurance that now this hope is his realization; and that we extend our heartfelt sympathy to the bereaved family and commend them and ourselves to the God of all comfort and grace. Be it finally

Resolved, That a copy of these resolutions be spread upon our minutes, a copy be furnished Mrs. Turner and the family, and a copy be sent to the Baptist Record for publication.

—Board of Deacons,
Main St. Baptist Church,
Hattiesburg, Miss.

by no other means can they inherit eternal life.

The results obtained from this revival cannot be computed lightly—they are broad and enduring. In addition to the large number who have joined the church, the great spiritual awakening among the membership will be an asset that will prove of incalculable benefit in forwarding the Christian religion, and a clearer understanding that they are their brother's keeper and God will demand an accounting—that the whole responsibility does not devolve upon the pastor alone, but all are units and must fill their part.

A great contributing factor to the success of the revival was the Mississippi Quartette—Messrs. Gayle Holcomb, W. P. Sides, L. V. Martin and J. V. Wilson. At every service they sang several selections that were inspiring, besides leading the choir and congregation. Dr. Henderson expressed his deep appreciation for the valuable service they had rendered, and said he felt sure that he was not speaking for himself alone, but for the entire membership and the community generally. To which each of the young gentlemen responded feelingly, stating that they had never been more cordially received, and their thoughts

would revert to Greenville with pleasant recollections.

Dr. Henderson is well-known to the Greenville public as a preacher of unusual ability. He stands in the forefront of the able pastors of the city. The work that he has accomplished since taking charge of the church here stands as a monument to his untiring zeal in the Master's cause. The Church has made great progress under his administration, and the indications are that this will continue to increase.

Dr. Henderson also said that he desired to thank the pastors of the other churches, the members, and all who had a part in making the revival a success, for their co-operation.

Dr. Henderson's text Sunday night was taken from Matthew 27:22, "What shall I do then with Jesus, which is called Christ." He gave a graphic picture of Christ before Pilate—of the contrast between the calm, composed and compassionate attitude of Christ, and of the weak and cowardly Pilate. He said in reality Pilate was on trial before Jesus, but did not realize the fact. There was something in the personality of Jesus that caused Pilate to hesitate, and he hoped to shift the responsibility, but through fear of losing his job, he gave in to the demands made upon him.

Dr. Henderson says this affects every man today like it did Pilate who denied Christ. God will hold us responsible for our position on this question. We can deny Him by what we do not do, as well as by what we do. He is the King and by Him and through Him, God will judge us. What we should do, said he, is to accept Him as our personal Savior, and if we accept Him we ought to follow Him for He commanded it. By confessing Him we may be the means of leading some one else to do so who otherwise would not. We should give Him the best we have for He will not accept less. And there is another reason—common gratitude. He gave the best He had—We should give the best we have.

Dr. Henderson made a strong appeal and said that now was the time to decide, and at the conclusion of his sermon, nine came forward and confessed Jesus as their Savior, bringing the total to 35 during the revival.—Democrat-Times.

"Why don't you publish my romance?"

"It's too gaudy. In the first chapter the count became red with anger, the baron green with envy, the artist white with terror, the baroness pink with confusion, and the chauffeur blue with cold."—Winston Advance.

"Honey," said the colored suitor, "when we gets married you ain't gwine to give up dat good job, is you?"

"But ain't we gwine to have a honeymoon an' take a trip on de train?"

"One of us might go, honey. Dey ain't a thing holdin' me, but you's got 'sponsibilities."

RIPLEY

The writer had the privilege of preaching the dedication sermon for the new church building at Candler in Prentiss County the fifth Sunday in May at 11 A. M. There was a large crowd in attendance, and it was an important event in the community there.

There were two services, Rev. J. H. Crawford, the well beloved pastor, preached in the afternoon.

This is by far the strongest Baptist church east of the railroad in Prentiss county and good neighborhood. Rev. S. V. Gullett of Blue Mountain is to assist the pastor in a revival the third Sunday in July.

The Lord willing I am to help Rev. O. H. Richardson, pastor of Tate Street Church, Corinth, Miss., in a two weeks' meeting beginning next Sunday. We are to have a tent and Prof. J. H. Collins of Ecru is to have charge of the song service.

—C. S. Wales.

P. S. The work goes well at Ripley. We have averaged 200 in S. S. during April and May.

THE SUNDAY SCHOOL SECRETARY AND FIELD FORCE

What about that Daily Vacation Bible School? If you had not planned one it is not too late yet. Read what Dr. Roland Q. Leavell, Picayune, says: "It is the greatest thing ever. I wish you could see our school in action—we have never had anything here more needed nor more universally popular. It is ever after to be an annual event in Picayune." A testimonial like the above should cause every pastor to be willing to try a Daily Vacation School for himself. If you have a school, send a report to the Sunday School Secretary's office in Jackson at the earliest date possible.

Have you announced the Mississippi Baptist Assembly to your congregation and Sunday School? If not, will you please announce the Assembly opening Saturday, August 7th and closing Friday evening, August 13th and urge some of your workers to attend? B. Y. P. U. work, W. M. U. work, Stewardship and Sunday School and then follows Bible study and Inspirational addresses. Mr. Phillips of Nashville, Dr. Dobbins of Louisville, Dr. Drummond of Fort Worth, Mrs. Creasman of Knoxville, Dr. Tidwell of Baylor University, Dr. Bassett of Dallas, Texas, and Mr. Doty of Jackson, Miss., to lead the singing, will give us a great Assembly.

Two matters concerning our Gulf Coast Assembly tend to promise us the best we have yet held: First, there will be no conflict in classes. While all of us may not care to attend all classes, yet we shall have the privilege of so doing; and this is an opportunity that some of us have craved in the past.

Second, We cannot too much emphasize the fact that Mrs. C. D. Creasman is to teach the book "Prayer and Missions" for the W. M. U. Sisters, come and get the blessings that await those who will be there.

July and August are the months for our Rural Campaign. The State Mission Board and the Sunday School Board jointly are anxious to be of service to every rural church in Mississippi. If you are interested in better organization, more efficient teaching, plan for a rural school in your church and give us the opportunity to render you service in this direction. A rural school will aid in enlargement, in organization, in better teaching, and better equipment which will lead to greater spirituality and an enlarged vision. HAVE A RURAL SCHOOL.

NEWTON COUNTY SUNDAY SCHOOL CONVENTION

The Newton County Sunday School Convention met with the Hickory Baptist Church, Sunday, May 30.

A 10 o'clock meeting was called to order by the president, W. N. McLemore, with a goodly crowd in attendance. After the inspiring and uplifting song service led by the efficient choir and band of the church of Hickory, the pastor of that church, Rev. W. L. Meadows, led the devotional hour, during which our hearts were made to feel the real importance of the teaching gained from the Sunday School.

Rev. G. O. Parker brought a soul stirring message on Soul Winning in the Sunday School. He showed plainly that it is the biggest business, the most profitable business, and the happiest business in the world. After having heard his message, no one could attempt to evade the responsibility of soul winning which rests upon the Sunday School. At the close of his message the committees were appointed, and after a special song by Mrs. Earl Williams, Hon. Hardy Stone delivered a most excellent address on "The Sunday School Teacher's and Pupils' Text Book, the Bible." He gave four reasons for the eternal existence of the Bible, which are as follows:

1. It lives because of its stories.
2. It lives because of its biographies.
3. It lives because it gives the real value of life.
4. It is the only book written that will help when shadows begin to fall over one's pathway. Had one never read the Bible, he would have heartily agreed, after hearing this splendid address, that the Bible is the greatest of all books.

The convention was dismissed for the noon hour, which the hospitable people of Hickory made a very pleasant one by the sumptuous lunch which was served to everybody. After lunch the convention began the afternoon session with a song service.

In the absence of Mrs. S. D. Russell, Rev. Hughes brought the message on "Work in the Country Sunday School." Miss Ruth Culpepper favored the convention with a violin solo, after which Mr. Oscar Yarbrough made an address on "The Experiences in a Superintendent's Life." Though his address was principally to the superintendents, other members of the Sunday School were greatly benefited by it. He made plain the importance of sing-

ing the old gospel hymns in the Sunday School.

The convention was then favored by a special song, "Others," by Mrs. Wilson.

Mr. F. H. Culpepper brought a timely message on the subject "Teaching the Bible." He very impressively presented the importance, influence and responsibility of teaching the Bible. There is also a splendid opportunity in teaching the Bible, and the teacher must be willing to pay the price to have this great privilege. It may mean study when he would rather be idle, stay when he would rather go; it does mean being wholly subjected to God's will and purpose for his life. The teacher must also live in his daily life that which he teaches.

The report of the resolution committee read and adopted.

The nominating committee read its report.

The following are the officers elected for another year: President, W. N. McLemore; vice-president, J. L. Hailey; secretary, Grace Sadler.

The convention will meet with Beulah Baptist church on the second Fifth Sunday in 1927.

Sixteen Sunday Schools were represented in the convention, all of which brought good reports. There were 106 conversions reported as coming from the Sunday School. Surely each Sunday School in the county should adopt for its slogan "Soul Winning" and bring the young people into the right relationship with God. The convention was indeed a success and we are anticipating even greater success during the coming year.

She hurried into the shop as if she had not a moment to spare. "I want a book for my husband," she said. "It's his birthday tomorrow, and I want to give it to him as a present. Show me what you have, please," she continued, without pausing to take breath. "Nothing too expensive, mind—and I don't want anything too cheap, either. He's not very fond of sport, so don't show me anything in that line. For goodness' sake, don't offer me any of those trashy novels, and, no matter how much you try to persuade me, I don't want anything in the way of history or biography. Come now, I'm in a dreadful hurry. I've already wasted too much time here."

"Yes, madam," replied the assistant, as he picked up a little red-bound book. "Here's an excellent volume entitled 'How to Manage a Loud Speaker.'"—Tit Bits (London).

"I never jump at conclusions," said the preacher. "No," replied the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."—Biblical Recorder.

Excited Passenger—"Can I catch the five o'clock express to Euston?"

Official (calmly): "That depends upon how fast you can run. It started three minutes ago."—Epworth Herald.

CANTON

Pastor J. J. Mayfield did the preaching and forever exploded the old theory that it is necessary to bring in an outsider to do effective preaching in a revival service. I have never heard sin more fearlessly denounced nor the Gospel more forcefully preached or clearly expounded.

There were forty-three additions to the church during the meeting, making seventy-four in all since Brother Mayfield took up the work here about the middle of February. A little more than half of them came in by baptism and as nearly all of these were from the Sunday School, it gives me joy to know that the Lord is blessing our work in that department of the church also.

Brother Joe Canzoneri conducted the singing, and I want to say right here that if he enjoyed the two weeks as much as we did it was the best vacation he ever had. Brother Mayfield and I were both so bent on having Brother Joe with us for the meeting that we persuaded him to give us two weeks of his vacation and arranged our date accordingly, as all of his time was taken up for the balance of the year. In this we certainly made no mistake, for Joe's wonderful ability as a Gospel Singer and song leader, his happy, pleasing personality, his great faith, and his deeply consecrated Christian life added greatly to the success of the meeting.

The other Protestant churches gave way all of their services except the regular Sunday morning worship and I feel sure that not only the Baptists but many others of the community have been helped and inspired to a higher and better way of living. It is our hope, belief, and prayer that the Lord's work may prosper, and grow as never before.

Yours fraternally,

—G. M. SMITH-VANIZ,
Sunday School Supt.

SUMRALL

Our meeting began June 6th with Rev. H. W. Shirley doing the preaching and Bro. Curtis Hall leading the singing. Bro. Hall left us for a meeting at West on the 13th and Rev. A. S. Johnston took his place with us until the close of the meeting on the night of the 16th. There were twenty-three additions, sixteen for baptism. The church was greatly blessed and the people showed their appreciation by a liberal offering. We have never heard the gospel preached with more clearness and force than was done by Bro. Shirley while with us. He is the heroic pastor of the Philadelphia Baptist Church. Bro. Hall is his able pastor. Bro. Johnston is the efficient pastor of the Mt. Olive Baptist Church. We cannot express our appreciation to these brethren for their faithful service. All praise to our Lord for His wonderful blessings and matchless love and grace.

—N. J. Lee.

Bro. S. L. Morris will lecture in Canton the evening of the fourth Sunday, all the churches cooperating; also at Noxapater the evening of the second Sunday in July, and Philadelphia the third Sunday in July. It is hoped that those in the surrounding country will attend at these points.

PRENTISS REVIVAL

The annual revival of the Baptist Church here has just closed.

Rev. A. D. Muse of Shaw did the preaching and J. E. Bryant of Tupelo led the singing, assisted at the beginning of the meeting by John Sproles of Bogue Chitto. The meeting ran two weeks. The preaching was great—great in soundness, great in earnestness and thoroughly Scriptural. Bro. Muse is fine help. He not only wins the lost, but tones up the church and helps the pastor. He doesn't undertake to gather the people around himself, but around the Lord, His Word and His church. We very greatly appreciate his fine

work. Bro. Bryant is a great song leader. He magnifies his Lord in song service. His work was very helpful during the meeting. We heartily commend these brethren. They will be a blessing to any church that will use them. Our congregations were above the average. There were 24 additions to the church, both by letter and baptism.—J. B. Quin.

Atlanta, Ga., June 19.—For the recognition of sheriffs who exercise notable diligence in the protection of prisoners threatened by mobs, the Commission on Interracial Cooperation, with headquarters here, has prepared handsome bronze medals which will be awarded by a committee composed of Gov. John W. Martin of Florida, Gov. Henry L. Whitfield of Mississippi, Ex-Governor Hugh M. Dorsey of Georgia, Geo. B. Dealey, Editor of the Dallas News; Marshall Ballard, Editor of the New Orleans Item, and Mrs. J. H. McCoy, President of Athens College, Alabama. All nominations for the award will be carefully passed on by this committee and the medals will be presented on a public occasion by some representative person in each state. The medal is a beautiful work of art in bronze and was designed by one of the leading American sculptors. Its preparation was authorized by the Interracial Commission at the annual meeting

of 1925 as part of the effort for the elimination of mob violence which is being carried on by many representative agencies and individuals throughout the South.

"How do you like that new mare of yours?"

"Oh, fairly well. But I wish I had bought a horse. She's always stopping to look at herself in the puddles."—Saskatoon Phoenix.

Doctor (after removing his barber's appendix): "And now, my dear sir, how about a little liver or thyroid operation? And your tonsils need trimming terribly!"—Judge.

"I wish you wouldn't knit at meals. I can't tell where my spaghetti leaves off and your sweater begins."—University of Washington Columns.

The clergyman in the barber's chair came to himself with a start. "Yes, sir," said the barber. "All through."

"Then I must have been indulging in a nap. It was kind of you not to waken me. The rest has done me good, and I am grateful to you for what was quite a refreshing sleep."

"Don't mention it, sir," responded the barber. "It's only a fair return. I attended your church last Sunday."

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Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

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